

IMPACT-se

The 2019–20 Palestinian School Curriculum Grades 1–12



Selected Examples

September 2019

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Introduction to the Selected Examples

This updated report includes selected examples from research by **IMPACT-se** on the new Palestinian school curriculum (West Bank, Gaza, East Jerusalem and UNRWA) for the 2019–20 academic year.¹ The curriculum has been released over the past four school years, beginning with grades 1–4 (2016–17); grades 5–11 (2017–18) followed, with the twelfth grade books finally available for the 2018–19 term.² Additionally, the report includes examples from new chapters added to the 2019–20 academic year textbooks.

This is the first full restructuring of the Palestinian curriculum since 2000, following the Oslo Accords. Previously, school children in the West Bank and East Jerusalem were taught the Jordanian curriculum while students in Gaza used Egyptian textbooks.

There were expectations that the new curriculum would be more moderate compared with previous curricula taught between 2000 and 2016. Unfortunately, the main findings of our reports analyzing the new Palestinian curriculum showed them to be more radical than those previously published, with a clear deterioration in content meeting UNESCO standards.

There is a systematic insertion of violence, martyrdom and *jihad* across all grades and subjects in a more extensive and sophisticated manner, embracing a full spectrum of extreme nationalist ideas and Islamist ideologies that extend even into the teaching of mathematics and science, including: physics, chemistry and biology.

The possibility of peace with Israel is rejected. Legitimacy of any historical Jewish presence in what is today Israel and the Palestinian Authority or of the current Jewish presence in Israel, is entirely absent from the curriculum.

Rejection of Peace

In contrast to previous Palestinian curricula, this new curriculum methodically omits discussion of peace education in the context of the conflict with Israel. Peaceful resolution as the ultimate goal is not taught to students. Peace agreements, summits and proposals with Israel previously seen in PA schoolbooks are eliminated, including:

- A full unit about previous peace negotiations with Israel since 1948; two chapters were titled "Peace Plans and Initiatives" and "Peace Agreements."³

¹ From **IMPACT-se's** research, there are many more examples of non-adherence to UNESCO standards by the curriculum than the one hundred presented here; upon request, **IMPACT-se** can make them available.

² **IMPACT-se's** new PA curriculum reports: "Palestinian Elementary School Curriculum 2016–17, RADICALIZATION AND REVIVAL OF THE PLO PROGRAM,"

<http://www.impact-se.org/wp-content/uploads/PA-Curriculum-2017-Revised.pdf>;

"REFORM or RADICALIZATION: PA 2017 Curriculum—A Preliminary Review,"

http://www.impact-se.org/wp-content/uploads/PA-Curriculum_2017-Grades-5-11.pdf;

The New Palestinian Curriculum—2018-19 Update—Grades 1–12,"

http://www.impact-se.org/wp-content/uploads/The-New-PA-2018-Curriculum_Grades-1-12.pdf.

³ *National Education*, Grade 10, 2012, pp. 43–56.

- Yasser Arafat's call for a new era of coexistence, peace, and non-violence.⁴
- Meetings between Israelis and PLO leading to peace negotiations.⁵
- Negotiations with Israel as the ultimate goal to live side-by-side in peace and security.⁶
- The Annapolis Conference of 2007.⁷
- The Quartet Roadmap presented by the Bush administration's "Roadmap Plan" in 2003.⁸
- The Camp David Accords of 2000.⁹
- The Wye River agreement of 1998.¹⁰
- The Hebron agreement of 1997.¹¹
- The Cairo agreement of 1994.¹²
- Israel's peace treaty with Jordan in 1994.¹³

Also new to the latest Palestinian curriculum: previous reference in textbooks to a historical Jewish presence has now been erased. Instead, Jewish history and heritage are repeatedly portrayed as forgeries; Jewish holy places are represented as Muslim areas usurped by the Zionists.

Jewish existence in contemporary Israel is depicted as an aggression against the Palestinian and Arab character of the region. Jews are referred to as colonialist occupiers. Examples of now-eliminated lessons about Jewish presence and historical roots which previously appeared in PA schoolbooks include:

- Recognition and acknowledgement of Israel and its establishment in 1948.¹⁴
- The name "Israel" on two maps of a history textbook for eleventh grade.¹⁵
- Jewish historical presence and connection to Jerusalem as the Jews' capital for that period.¹⁶
- Ancient Jewish kingdoms in Palestine such as "*The Jews' David's Kingdom*," "*the Northern Kingdom of Israel*," "*the Kingdom of Judea*."¹⁷
- A map titled "Palestine in the Reign of Prophet David" with an accompanying passage about the "Children of Israel."¹⁸
- The Jewish revolt of Bar Kokhba in Jerusalem.¹⁹

The two-state solution and peace and coexistence with Israel are not options to be advocated within textbooks. There is no hint at even a possibility of solving the conflict with Israel peacefully.

⁴ *Modern and Contemporary History of Palestine*, Vol. 2, Grade 11, 2014, p. 83.

⁵ *Ibid.*, pp. 82, 83–84.

⁶ *Ibid.*, pp. 88–89.

⁷ *Contemporary Issues*, Grade 12, 2012, p. 25.

⁸ *National Education*, Grade 10, 2012, p. 47.

⁹ *Modern and Contemporary Arab History*, Grade 9, 2014, p. 57.

¹⁰ *Contemporary History of Palestine*, Vol. 2, Grade 11, 2014, pp. 85–86.

¹¹ *National Education*, Grade 10, 2012, p. 52.

¹² *Ibid.*, p. 51.

¹³ *History of the Arabs and the World in the Twentieth Century*, Grade 12, 2014, p. 65.

¹⁴ *National Education*, Grade 9, p. 62–63; *National Education*, Grade 7, 2013, p. 3; *History of the Middle Ages*, Grade 7, 2014, p. 74.

¹⁵ *Ibid.*, p. 51.

¹⁶ *Modern and Contemporary History of Palestine*, Vol. 1, Grade 11, 2015, pp. 9–11.

¹⁷ *National Education*, Grade 7, 2013, p. 3.

¹⁸ *Modern and Contemporary History of Palestine*, Vol. 1, Grade 11, 2015, pp. 8–9.

¹⁹ *Ibid.*, p. 10.

Moreover, the most prominent case of peace advocacy that appeared in last year's curriculum²⁰ is now deleted from the 2019 version of the book.

In the entire curriculum, there are a handful of examples of peace advocacy as a universal ideal; but there is no mention of the current Palestinian-Israeli conflict. On the contrary, in one example,²¹ when students are asked to read and discuss the motives of war, the "Zionist colonial settlement in Palestine" is blamed for "the implementation of colonial projects to control the land and the population."

In the single mention of the 1993 Oslo peace process,²² there is no reference of efforts made toward a peaceful resolution of the conflict. Rather, it is taught as a neutral data point with no attempt to convince students that a peaceful resolution is preferred—or even necessary. All peace negotiations between Israel and the Palestinians post Oslo have been removed from the new curriculum.

In addition, the text of Yasser Arafat's letter of mutual recognition to Yizhak Rabin is presented with what appears to be intentional deletions. Arafat announced that the signing of the Declaration of Principles was an "historic event opening a new era of coexistence in peace and stability, an era without violence," and proclaimed the PLO's commitment to "assume responsibility over all PLO elements and personnel in order to assure their compliance." Both appeared in the previous curriculum.²³ Instead, violent struggle for the liberation of Palestine in its entirety is propagated. Jews and Israel are delegitimized and demonized to such a degree that one cannot perceive either as partners for peaceful coexistence.

Increased Radicalization

The new textbooks examined in *IMPACT-se*'s reports indoctrinate for death and martyrdom, utilizing a variety of tools to convince children to risk their lives as martyrs. Throughout the textbooks for all grades, the need for continuous struggle is stressed—using terminology like revolution, uprising, *ribat* and *jihad*, not only as part of a national struggle but also as a way of teaching and invoking extremist religious beliefs as a central goal of this curriculum.

Lessons in the textbooks make a connection to the violent early Islamic period, fostering in students an emotional religious commitment to the current "national struggle." The rewards of paradise are clearly elucidated, including the usual promise of virgin brides. Those who pursue personal success and careers are portrayed as cowards. Subliminal messaging is evident, using images of conflicts as tools for teaching math and science.

The future return of Palestinians into Israel proper (beyond the 1949 demarcation line) is dramatically increased in these new textbooks. A violent reference to the fate of Jews living in Israel appears in a poem which calls to "annihilate the remnants of the foreigners" after "eliminating the usurper." This new curriculum emphasizes the return of Palestinian refugees beyond the 1949 demarcation lines. Israel will become sovereign Palestinian territory. Imbuing a Palestinian character to all areas, sites and cities within Israel's 1949 demarcation lines leads students to understand that the struggle for liberation

²⁰ *Social Studies*, Vol. 2, Grade 5, 2018, pp. 83–84.

²¹ *History*, Grade 12, 2019, pp. 3–5.

²² *Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2019, pp. 76–81.

²³ *Modern and Contemporary History of Palestine*, Vol. 2, Grade 11, 2014, p. 83.

does not end at the West Bank and Gaza.

Jews and Israel are vilified to a greater extent than in previous curricula. Anti-Semitism is more prevalent. The State of Israel is mostly described as the "Zionist Occupation" throughout the entire corpus of the new curriculum. When the name "Israel" does appear, it is often with quotation marks—further delegitimizing the same State of Israel recognized by the Palestinian Authority in the Oslo Accords.

Texts systematically characterize all things Israeli as nefarious. Abusive expressions are utilized in describing Israel and Jews. The Jewish/Israeli "other" is presented through undertones of alienation and threat. Jews are maligned from the political rivalry with the Prophet of Islam. No objective information is provided about Israel and Jews that would serve to counterbalance the viewpoints of malleable Palestinian students. In short, there is no education for coexistence.

According to the PA's Ministry of Education, some "minor adjustments" were introduced to the 2019–20 curriculum, grades 1–10. Ostensibly, these were meant to resolve four areas of concern: human rights; gender; environment and sustainable development; and quality issues.²⁴ Despite such "adjustments," more disturbing elements have been introduced. Though important human rights are indeed now taught, they are used to further demonize the "Zionist Occupation."²⁵ More texts praise good citizenship and respect for the law and condemn corruption²⁶ while highlighting political participation, including of women²⁷. Regarding gender, there seems to be a genuine effort to advance women's issues using Western theoretical frameworks for gender. However a story is given where the moral implies that women, on their own, cannot be saved from violence without a man. The textbook's language appears to deliberately exclude single-parent and LGBTQ families.²⁸ Islamic Education continues to be problematic regarding women. The new material includes some useful instruction against violence in families and society,²⁹ unfortunately scapegoating Israel as responsible for violence in Palestinian society remains.³⁰

School education is one of the most powerful tools to counter extremist influences. Curricula are key to achieving the tolerant and open-minded societies of the future. But they may also be where negative influences: skewed historical narratives, hatred of the Other, gender inequalities and political violence take root.

IMPACT-se publishes comprehensive reports assessing curricula in various nations and cultures. The research is submitted and presented to policymakers, media, think tanks and civil society—instrumental not only in raising awareness but also in stimulating demand for concrete measures to bring positive changes in the teaching of children.

²⁴ "The [Ministry of] Education Makes New Adjustments to the Palestinian Curriculum," *Dunya al-Watan* (Arabic), July 29, 2019,

<https://www.alwatanvoice.com/arabic/news/2019/07/29/1263078.html>.

²⁵ *Social Studies*, Grade 7, Vol. 2, 2019, pp. 64, 66–67; *Social Studies*, Grade 8, Vol. 2, 2019, p. 84; *Social Studies*, Grade 5, Vol. 2, 2019, p. 91.

²⁶ *Social Studies*, Grade 8, Vol. 1, 2019, pp. 81–101.

²⁷ *Social Studies*, Grade 9, Vol. 1, 2019, pp. 73–79.

²⁸ *Social Studies*, Grade 8, Vol. 2, 2019, pp. 75, 78.

²⁹ *Social Studies*, Vol. 2, Grade 8, 2019, p. 83–90.

³⁰ *Ibid.*, p. 84.

Selected Examples³¹

1. *Our Beautiful Language*, Vol. 2, Grade 1, 2019, p. 53 (Previously—*Our Beautiful Language*, Vol. 2, Grade 1, 2018, p. 51.)

A reading exercise with the letter "h" (*hā'*, هـ) for first graders includes the word *shahid* (martyr) at the center with other words such as *hujum* (attack) and *harab* (run away).

نَقْرًا بِصُورَةٍ صَحِيحَةٍ: 

هَرَبَ	هَـ	هَانِي	هَا
هُنُود	هُـ	هُود	هُو
هِلَال	هِـ	شَهِيد	هِيَ
شَهِدَ		نَهْرَ	
كَهْف	فَهْدَ	هِنْدَ	هَارُونَ
هَدِيل	نَهَارَ	هُجُومَ	هِنَادِي

2. *Mathematics*, Vol. 1, Grade 4, 2019, p. 27. (Previously—*Mathematics*, Vol. 1, Grade 4, 2018, p. 25.)

Violence is inserted into science and math exercises: calculus is taught by counting the number of martyrs in Palestinian uprisings. A photograph of a funeral is placed next to the question.

الجمعُ ضمنَ الملايينِ دونَ حملٍ

الدَّرْسُ ١



١ بَلَّغَ عَدَدُ شَهَدَاءِ الْإِنْتِظَاضَةِ الْأُولَى (إِنْتِظَاضَةِ الْحِجَارَةِ) ٢٠٢٦ شَهِيدًا، وَبَلَّغَ عَدَدُ شَهَدَاءِ إِنْتِظَاضَةِ الْأَقْصَى ٥٠٥٠ شَهِيدًا.

عدد الشهداء في الانتفاضتين = _____ شهيداً

The number of martyrs of the First Intifada (the Intifada of Rocks) is 2026 martyrs, and the number of martyrs of the Al-Aqsa Intifada is 5,050. The number of martyrs in the two intifadas is _____ martyrs.

³¹ **NB:** Italics represent English translations of the original Arabic. "Previously . . ." in some text references shows the evolution of the curriculum's launch from September 2016.

3. *Arabic Language*, Vol. 2, Grade 5, 2019, pp. 51–61. (Previously—*Arabic Language*, Vol. 2, Grade 5, 2018, pp. 51–61.)

Dalal al-Mughrabi, the perpetrator of the 1978 Coastal Road massacre is celebrated in an entire chapter teaching Arabic reading comprehension. A hijab-style kufiyah is added to her portrait, presumably for nationalistic and Islamic effect. Fifth graders are invited to follow in her footsteps and sacrifice their lives.

دَلالُ الْمُغْرَبِيّ

(المؤلفون)

بَيْنَ يَدَيِ النَّصِّ

يَحْفَلُ تَارِيخُنَا الْفِلَسْطِينِيُّ بِكَثِيرٍ مِنْ أَسْمَاءِ الشُّهَدَاءِ الَّذِينَ قَدَّمُوا أَرْوَاحَهُمْ فِدَاءً
لِلْوَطَنِ، مِنْهُمْ الشَّهِيدَةُ دَلالُ الْمُغْرَبِيّ الَّتِي سَطَّرَتْ بِبِضَالِهَا صُورَةَ مِنْ صُورِ التَّحَدِّيِ
وَالْبَطُولَةِ؛ مَا جَعَلَ ذِكْرَهَا خَالِدًا فِي قُلُوبِنَا وَعُقُولِنَا. وَالنَّصُّ الَّذِي بَيْنَ أَيْدِينَا يَتَحَدَّثُ
عَنْ طَرْفٍ مِنْ مَسِيرَةِ بِضَالِهَا.



٥١

Dalal al-Mughrabi

Our Palestinian history is brimming with names of martyrs who have given their lives to the homeland, including the martyr Dalal al-Mughrabi. Her struggle portrays challenge and heroism, making her memory immortal in our hearts and minds. The text in our hands speaks about one side of her struggle.

4. *History*, Vol. 1, Grade 11, 2019, p. 9. (Previously—*History*, Vol. 1, Grade 11, 2018, p. 9.) An 11th Grade Palestinian history textbook implies that Jews control the world, using classic anti-Semitic imagery. The caption reads: "Cultural Colonialism: The Most Dangerous Type of Colonialism, Because It Attacks the Spirit of the Nation and Its Beliefs."



أخطر أشكال الاستعمار؛ لأنه
يهاجم روح الأمة ومعتقداتها.

5. *Science and Life*, Vol. 1, Grade 7, 2019, p. 57. (Previously—*Science and Life*, Vol. 1, Grade 7, 2018, p. 57.)

Newton's Second Law is taught through the image of a boy with a slingshot targeting soldiers, to explain power, mass and tensile strength; circular motion and elastic energy are taught through the use of slingshots.

الدرس الرابع

القانون الثاني لنيوتن



خلال الانتفاضة الفلسطينية الأولى، استعان الشبان الفلسطينيون بالنقيفة للتصدي لجنود الاحتلال الصهيوني والدفاع عن أنفسهم في مواجهة رصاصه الغادر.

- ما العلاقة بين مقدار استطالة مطاط النقيفة وقوة الشد المؤثرة فيه؟
- ما القوى المؤثرة في الحجر بعد انطلاقه من النقيفة؟

Newton's Second Law:


During the first Palestinian uprising, Palestinian youths used slingshots to confront the soldiers of the Zionist Occupation and defend themselves from their treacherous bullets.

- *What is the relationship between the elongation of the slingshot's rubber and the tensile strength affecting it?*
- *What are the forces that influence the stone after its release from the slingshot?*

6. *Our Beautiful Language*, Vol. 2, Grade 3, 2019, p. 66. (Previously—*Our Beautiful Language*, Vol. 2, Grade 3, 2018, p. 64.)

The liberation of all of Palestine is described in a violent poem aimed at nine-year olds. It calls for "sacrificing blood" to remove the enemy from the land by "eliminating the usurper" and to "annihilate the remnants of the foreigners."

نُعْنِي وَنَحْفَظُ: أَرْضَ الْكُرْمَاءِ



قَسَمًا سَأُضْحِي بِدِمَائِي لِأَرْضِ الْكُرْمَاءِ
وَأَزِيلُ الْغَاصِبَ مِنْ بَلَدِي وَأُيَيْدُ فُلُوقَ الْعُرَبَاءِ
يَا بَلَدَ الْأَقْصَى وَالْحَرَمِ يَا مَهْدَ النُّخْوَةِ وَالْكَرَمِ
صَبْرًا صَبْرًا فَالْنَّصْرَ لَنَا وَالْفَجْرَ يُطِلُّ مِنَ الظُّلَمِ

حناير محمود

We sing and remember:

The Land of the Generous

I vow I shall sacrifice my blood, to saturate the land of the generous and will eliminate the usurper from my country, and will annihilate the remnants of the foreigners. Oh the land of Al-Aqsa and the Haram, oh cradle of chivalry and generosity Patient, be patient as victory is ours, dawn is emerging from the oppression.

7. *Arabic Language*, Vol. 1, Grade 5, 2019, p. 20. (Previously—*Arabic Language*, Vol. 1, Grade 5, 2018, p. 27.)

Martyrdom and *jihad* are mentioned as "the most important meanings of life."

الفِدَاءُ، وَالتَّضْحِيَّةُ، وَالنِّضَالُ، وَالْجِهَادُ، وَالْكِفَاحُ أَهَمُّ مَعَانِي الْحَيَاةِ، خَاصَّةً لِشَعْبٍ يُعَانِي
وَيَلَاتِ الْاِحْتِلَالَ مِنْ حِصَارٍ، وَقَمْعٍ، وَمُضَايِقَةٍ، وَهَدْمٍ، وَاعْتِقَالٍ مِنْ أَجْلِ نَيْلِ الْحُرِّيَّةِ، وَإِقَامَةِ
الدَّوْلَةِ وَتَقْرِيرِ الْمَصِيرِ، هَذَا هُوَ الشَّعْبُ الْفِلَسْطِينِيُّ الَّذِي عَبَّرَ عَنْ أَجْمَلِ صُورِ الْاِتِّمَاءِ وَالصُّمُودِ،
وَأَنْجَبَ أَبْطَالَاً يَتَسَلَّحُونَ بِالْإِيمَانِ وَالْعِلْمِ وَحُبِّ الْوَطَنِ.

Giving one's life [fida'], sacrifice, fight, jihad, and struggle are the most important meanings of life, especially for a people suffering from the scourge of occupation, of siege, repression, harassment, demolition, and arrest; [all] for freedom, the establishment of the state and self-determination. This is the Palestinian people who displayed the most beautiful pictures of belonging and steadfastness and gave birth to heroes armed with faith, knowledge and patriotism.

8. *Social Studies*, Vol. 2, Grade 8, 2019, p. 75, 78

In a chapter teaching about gender roles and procreation, LGBT parenthood and single parenthood are taught to lead to problems in children's mental state and education. Moreover, students are required to discuss and answer questions about gender roles, among them a question referring to family integrity, which is formulated in a way that implies that a family is not considered "complete" if its parents do not include both genders.

■ الدور الإنجابي:

اعتاد الأغلبية إلى اعتباره أهم الأدوار، وأقدسها التي تقوم به النساء منذ لحظة حمل الأطفال، وولادتهم، ويدخل فيه رعاية الأطفال، وتربيتهم، والأعمال المنزلية، إلا أنهم نسوا أن هذا الدور تحديداً هو دور مشترك بالأساس، فلا يمكن على الإطلاق أن تنجب المرأة دون رجل، كما أن تربية الأطفال هي مسؤولية عظيمة، وتحتاج إلى تعاون الأب والأم، ومشاركتها لتحقيقها، حيث أفادت عديد من الدراسات أن الأسر التي ينشأ الأطفال فيها دون وجود الأب، والأم معاً تعاني من إشكاليات مرتبطة بتربية الأبناء، وواقعهم النفسي.

نشاط (1/أ):
ننقسم إلى مجموعات عمل تعاونية، ثم نناقش الأسئلة الآتية:

- 1- ما الذي يُميّز الأنثى؟ وما الذي يُميّز الذكر؟ ومن الذي جعلكم تعتقدون ذلك؟
- 2- ما الفروق البيولوجية بينهما؟ وما الفروق المرتبطة بما تربيّننا عليه؟
- 3- ما الأمور المشتركة بين الجنسين؟
- 4- ما علاقة كلّ منهما بتشكيل الأسرة؟
- 5- هل يكتمل كيان الأسرة بغياب أحد الطرفين؟



The Reproductive Role:

Most people consider it the most important of roles, and the holiest. Women fulfill this role since they become pregnant, carry their children and deliver them. It includes children's care, upbringing and household work. But they forget that this particular role is essentially a shared one. A woman cannot give birth without a man.

*Children's education is a tremendous responsibility, requiring the father's and mother's cooperation and participation in its fulfillment [of the responsibility]. Many studies indicate that **families in which boys grow up without a mother or father, they [the boys] have educational problems and mental state problems.***

Activity 1/A: We will divide into cooperative working groups, and discuss the following questions:

- 1- *What characterizes the woman? What characterizes the man? Who made you think so?*
- 2- *What are the biological differences between the two? And what are the differences related to what we were educated about?*
- 3- *What are the common things between the two sexes?*
- 4- *How is each of them connected to the family structure?*
- 5- *Is the family complete in the absence of one of the parties [mother or father]?*

9. *Science and Life*, Vol. 1, Grade 8, 2019, p. 52. (Previously—*Science and Life*, Vol. 1, Grade 8, 2018, p. 52.)

A science exercise is entitled "*The Stones Uprising and Elastic Potential Energy*" the use of a slingshot against IDF soldiers teaches about elastic energy. Students are asked to answer specific questions as to the usefulness of the slingshot including the transfer of energy of the stone shot from the slingshot, and safety precautions that should be taken when using a slingshot.



نشاط (٤) انقفاضة الحجارة وطاقة الوضع المرؤنية:



خلال انقفاضة الحجارة الفلسطينية، التي انطلقت عام ١٩٨٧ استخدم شباب فلسطين (الثقيفة)، أو (الشعبة)؛ لمواجهة رصاص جنود جيش الاحتلال، الذين كانوا يقتحمون البلدات الفلسطينية. فلم تكن بأيدي الفلسطينيين أية وسيلة أخرى للدفاع عن أنفسهم. أجب عن الأسئلة الآتية:

١- هل رأيت (ثقيفة) في بيتك؟ ما استخداماتها؟

٢- ما فائدتها في رمي الحجر؟ وكيف تعمل؟

٣- سم أشكال تحولات الطاقة للحجر، منذ وضعه في

(الثقيفة) وحتى انطلاقه نحو الهدف.

٤- استخدم القوس والنشاب قديماً وسيلة للدفاع عن النفس،

وضّح مبدأ عمله في إطلاق السهم نحو الهدف، وقارنه بمبدأ عمل (ثقيفة) انقفاضة الحجارة الفلسطينية.

٥- ما احتياطات السلامة الواجب مراعاتها عند استخدام (الثقيفة)؟



Activity 4: The Stones Uprising and Elastic Potential Energy:

During the Palestinian Stone Uprising of 1987, the youth of Palestine used a slingshot or the "shu'ba" to confront the bullets of the Occupation army soldiers who were breaking in Palestinian towns. The Palestinians had no other means of defending themselves.

Answer the questions:

1. Have you seen a slingshot in your environment? What are its uses?
2. What is its usefulness for shooting stones? How does it work?
3. **Examine the forms of energy transformations of the stone, from the moment it is set in the slingshot position until its launch toward the target.**
4. Formerly, bows and arrows were used as a means of self-defense. Explain the principle of how it [the bow] works in launching an arrow toward the goal and compare it with the principle of how slingshots worked in the Palestinian stone uprising.
5. What safety precautions should be taken into account when using the slingshot?

10. *History*, Vol. 2, Grade 11, 2019, p. 52. (Previously—*History*, Vol. 2, Grade 11, 2018, p. 54.) The text openly endorses the Munich Massacre during the 1972 Munich Summer Olympics, when the Fatah's Black September group took eleven Israeli Olympic team members hostage, killing them along with a West German police officer. The text uses this attack as an example for justifying Palestinian warfare against "Zionist interests abroad."

لجأت المقاومة الفلسطينية إلى أساليب عديدة في مقاومتها للاحتلال الصهيوني؛ فقد انتهج الفدائيون أسلوب حرب العصابات في معظم مواجهاتهم للصهاينة داخل الأراضي الفلسطينية، كما لجؤوا إلى ضرب المصالح الصهيونية في الخارج، كعملية ميونخ عام ١٩٧٢م، والمواجهة المباشرة في معارك عديدة، مثل معركة الكرامة عام ١٩٦٨م، وحروب جنوب لبنان، وحصار بيروت عام ١٩٨٢م، إضافة إلى أساليب المقاومة السلمية الشعبية التي تمثلت في الإضرابات، وإغلاق الطرق، والامتناع عن دفع الضرائب، والمظاهرات، والمسيرات التي تُندد بالاحتلال، وغيرها، وقد جسدت الانتفاضة الشعبية عام ١٩٨٧م هذه الأساليب، التي دعت إليها القيادة الوطنية الموحدة في بياناتها.

المقاومة الشعبية من وجهة النظر السياسية، ص (٤٧)

The Palestinian Resistance resorted to many methods in their opposition to the Zionist Occupation [Israel]. The Fedayeen pursued the method of guerrilla warfare in most of their confrontations with the Zionists in the Palestinian territories. They also sought to strike at Zionist interests abroad, such as the Munich operation in 1972, as well as direct confrontation in many battles, such as the 1968 Battle of Karameh [in Jordan], the southern Lebanon wars, and the siege of Beirut in 1982, in addition to the methods of peaceful popular resistance, including strikes, blocking roads, refusing to pay taxes, demonstrations and marches condemning the occupation. The 1987 Intifada applied these methods as directed in statements by the Unified National Leadership of the Uprising.

11. *Social Studies*, Vol. 2, Grade 7, 2019, p. 49. (Previously—*Social Studies*, Vol. 2, Grade 7, 2018, p. 52.)

A dangerous blood libel teaches that "Zionists" deliberately tried to burn down the Al-Aqsa Mosque in 1969. As is very well known, an Australian Christian fundamentalist tourist named Denis Rohan was in fact responsible for the attack.

نشاط (٥): نتأمل الصورة، ونستنتج، ثم نجيب:



١. نصف ما نشاهده في الصورة.

٢. نستنتج إحراق الصهاينة المسجد الأقصى بتاريخ ٢١/ آب/ ١٩٦٩م.

- Describe what you see in the picture.
- Conclude **the Zionists set the Al-Aqsa Mosque on fire on August 21 1969.**

12. *Islamic Education*, Vol. 2, Grade 5, 2019, pp. 65–66. (Previously—*Islamic Education*, Vol. 2, Grade 5, 2018, pp. 65–66.)

Children are taught an anti-Semitic myth that the Jews attempted to kill the Prophet Muhammad. This is largely rejected in mainstream Islam and it doesn't appear in the Quran. Jews are referred to as "enemies of Islam."

ثانياً- محاولات اليهود قتل النبي ﷺ:

هيا بنا نشاهد مقطع فيديو من القرص المرفق، لمحاولة قتل اليهود رسول الله ﷺ.



١- محاولة يهود بني النضير بعد غزوة بدر قتل الرسول ﷺ، بإلقاء حجر كبير على رأسه، وهو جالس إلى جانب جدار لهم، لكن الله بقدرته أرسل إليه الوحي جبريل، عليه السلام، فأخبره أن اليهود يخططون لقتله، فانصرف عنهم مسرعاً إلى المدينة، وجنّ جيش المسلمين، ثم حاصروهم، وقتلهم، وأخرجهم من المدينة المنورة.

٢- محاولة امرأة يهودية قتل النبي ﷺ بالسّم؛ حيث أتت رسول الله ﷺ بشاة، ودسّت فيها السّم، وقدمتها لرسول الله ﷺ، فأكل منها، وكان يعاوده المرض من أثر الأكل من هذه الشاة المسمومة؛ حتى توفي ﷺ. (من رواية البخاري)

إن أعداء الإسلام لن يكفوا في كلّ زمان ومكان عن استخدام الوسائل والأساليب كافة؛ لمحاربة الإسلام والمسلمين، ومحاربة دعاته، والسعي لإطفاء نور الله في الأرض، لكن الله ناصر دينه ودعاته، مهما تعددت أساليب التشويه والإيذاء.

قضية للنقاش:

تكرار محاولات اليهود قتل النبي ﷺ.



Two: Jewish Attempts to Kill the Prophet

Let's watch a video from the attached disc about the attempt of the Jews to kill the Prophet:

1. The attempt of the Jews Banu-Nadhir after the Battle of Badr to kill the Prophet by throwing a big rock at his head, while he was sitting next to their fence. But Allah in His power sent him the revelation of Jibril [Gabriel] who informed him that the Jews are planning to kill him. So [the Prophet] left them and hurried to Medina, prepared the Muslim army, then besieged them, fought against them and expelled them from Medina.

2. There was an attempt by a Jewish woman to kill the Prophet with poison. She gave the Messenger of Allah a sheep, inserted the poison into it and served it to the Prophet. He ate from it and his disease relapsed from the effect of eating that poisoned sheep, until he died. (From the Bukhari version).

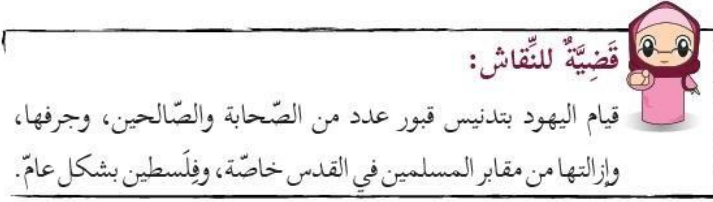
The enemies of Islam never stop at any time and place to use all means and methods to fight Islam and the Muslims, fight those inviting [others] for the faith, and try to turn off the light of Allah on earth. But Allah helps his religion and adherents, no matter how many methods of distortion and abuse are there.

Discussion Topic:

The repeated Jewish attempts to kill the Prophet.

13. *Islamic Education*, Vol. 2, Grade 5, 2019, p. 71. (Previously—*Islamic Education*, Vol. 2, Grade 5, 2018, p. 71.)

Jews are accused of desecrating tombs of Muslim leaders. The following picture is of a tomb in Jerusalem believed to be Muhammad's companion, Ubada ibn a-Samit.



نستمع معاً لأنشودة (أنا ابن القدس ومن هون).

Topic for Discussion:

The Jews desecrate the tombs of some of the companions and righteous; they bulldoze them and remove them from Muslim graveyards, especially in Jerusalem and generally throughout Palestine.

Let's listen to the chant: 'I am a Jerusalemite and from here.'

14. *Islamic Education*, Vol. 2, Grade 7, 2019, p. 66. (Previously—*Islamic Education*, Vol. 2, Grade 7, 2018, p. 66.)

Jews are blamed for sexually harassing a Muslim woman.

جلست امرأة مسلمة إلى صانع يهودي في سوق بني قينقاع، فعقد الصانع طرف ثوبها إلى ظهرها وهي لا تشعر، فلما قامت انكشفت سواتها، فضحك اليهود منها، فصاحت، فوثب رجل من المسلمين على الصانع فقتله، وهجم اليهود على المسلم فقتلوه.

2- A Muslim woman sat next to a Jewish goldsmith in the Banu Qaynuqa market. The goldsmith tied the edge of her garment to her back without her noticing. When she got up, she revealed her genitalia. The Jew then laughed at her, she screamed, and a Muslim man jumped on the goldsmith and killed him. The Jews then attacked the Muslim and killed him.

15. *Arabic Language*, Vol. 1, Grade 5, 2019, pp. 14–15. (Previously—*Arabic Language*, Vol. 1, Grade 5, 2018, pp. 13–14.)

In a chapter for fifth-graders named: "*Hooray for the Heroes*," individuals affiliated with war, violence, religious extremism and even terrorism are glorified. Children are encouraged to die "*with glory*" and see these heroes as their role models: "*each of us wishes to be like them*." Dalal Mughrabi, who participated and died in the 1978 Palestinian Coastal Road terrorist attack in Israel, killing thirty-eight civilians—including thirteen children—is portrayed as a national hero. The list of Palestinian heroes includes no scientists, no doctors, no engineers, no singers, no athletes, nor any artists.



Hooray for the Heroes

Heroes have a great place in every nation; they are the ones who sacrificed their souls and their money. Therefore, they are remembered, and the people are proud of them. Every nation is proud of having as many heroes as can be. And people, who may differ on many issues, all agree on cherishing their heroes. Because if not for them, the nations would be contemptible.

We are proud of them, we sing with their wonders, and study their march, and give their names to our children; we put their names on our streets and squares and the cultural places. We spray our gatherings with the perfume of their memory, and each of us wishes to be like them. They have decorated the pages of history. They taught people that drinking the cup of bitterness with glory is much sweeter than a pleasant long life accompanied by humiliation. Indeed, they created an illustrious history to the nation. They are the heroes.

Who among us will forget Khalid ibn al-Walid, Umm Ammarah Nusaybah bint Ka'ab Al-Ansariyyah, Khawlah bint al-Azwar, Tariq ibn Ziyad, Saladin [Saif ad-Din] Qutuz, Omar Al-Mukhtar, Izz Al-Din Al-Qassam, Dalal Al-Maghrabi, Yasir Arafat and others of these moons that never set, which light the darkness of our black nights? These are all embraced by our great homeland, ancient and modern, from Palestine to Egypt and Libya, all the way to Andalusia. These heroes are the crown of their nation, and they are the title of its glory, and they are the best among the generous and the best among the giving; they carried their lives in their palms, and threw them into danger. Their determination never weakened, they never tired, or surrendered. Some reached their destiny as martyrs; others died for their pledge as proud heroes. These sacrifices and the heroic acts they offered were not for personal gain. They did not leave behind wealth, nor real estate, as all they did was for their faith, their peoples and their homelands. Therefore, they deserved to be called heroes, immortalized by history, and their memory remains as musk fragrance. Hooray for them and down with the cowards!

16. *Arabic Language*, Vol. 1, Grade 5, 2019, p. 15. (Previously—*Arabic Language*, Vol. 1, Grade 5, 2018, p. 14.)

Dying is described as better than living in a chapter glorifying Palestinian martyrs. Those who seek to live fruitful, peaceful lives instead of taking the path of martyrs are criticized. "*Drinking the cup of bitterness with glory is much sweeter than a pleasant long life accompanied by humiliation.*"

نَفْتَخِرُ بِهِمْ، وَنَتَعَنَّى بِأَمْجَادِهِمْ، وَنَدْرُسُ سِيرَهُمْ، وَنُسَمِّي
أَوْلَادَنَا بِأَسْمَائِهِمْ، وَنُطَلِّقُ أَسْمَاءَهُمْ عَلَى الشُّوَارِعِ وَالْمِيَادِينِ،
وَالْمَعَالِمِ الْحَضَارِيَّةِ، نَعْطُرُ بِذِكْرِهِمُ الْمَجَالِسَ، وَيَتَمَنَّى كُلُّ مِنَّا أَنْ
يَكُونَ مِثْلَهُمْ، فَقَدْ زَيَّنُوا صَفْحَاتِ التَّارِيخِ، وَعَلَّمُوا النَّاسَ أَنْ شَرَبَ
كَأْسِ الْحَنْظَلِ مَعَ الْعِزِّ الَّذِي بِكَثِيرٍ مِنْ حَيَاةٍ رَغِيدَةٍ مَدِيدَةٍ يُصَاحِبُهَا
ذُلٌّ، فَصَنَعُوا لِلْأُمَّةِ تَارِيخًا مَجِيدًا... إِنَّهُمْ الْأَبْطَالُ.

We are proud of them, we sing with their wonders, and study their march, and give their names to our children; we put their names on our streets and squares and the cultural places. We spray our gatherings with the perfume of their memory, and each of us wishes to be like them. They have decorated the pages of history. They taught people that **drinking the cup of bitterness with glory is much sweeter than a pleasant long life accompanied by humiliation.** Indeed, they created an illustrious history to the nation. They are the heroes.

17. *Islamic Education*, Vol. 1, Grade 9, 2019, p. 13. (Previously—*Islamic Education*, Vol. 1, Grade 9, 2018, p. 12.)

Students are taught that those who die as martyrs (*shuhada'*) receive seventy-two virgin brides in paradise and other rewards.

الحكمة من قتال الكفار:

أخبر الله تعالى أنه قادرٌ على إهلاك الأعداء وقتلهم، إلا أنه أمر بمقاتلتهم؛ ليحكم عديده، منها:
١- أن الله تعالى يريد أن يُمَيِّزَ بَيْنَ الصَّادِقِينَ وَغَيْرِهِمْ مِنَ الْمَنَافِقِينَ فِي مُقَاتَلَةِ الْكُفَّارِ.
٢- أن الله تعالى يريد أن يَتَّخِذَ مِنَ الْمُؤْمِنِينَ شُهَدَاءَ يُكْرِمُهُمُ بِالشَّهَادَةِ؛ لِيُغْفِرَ ذُنُوبَهُمْ، وَيَرْفَعَ دَرَجَاتِهِمْ فِي الْجَنَّةِ، قَالَ رَسُولُ اللَّهِ ﷺ: "لِلشَّهِيدِ عِنْدَ اللَّهِ سِتُّ خِصَالٍ: يُغْفَرُ لَهُ فِي أَوَّلِ دَفْعَةٍ، وَيَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، وَيُجَارُ مِنْ عَذَابِ الْقَبْرِ، وَيَأْمَنُ مِنَ الْفَرَزَقِ الْأَكْبَرِ، وَيُوضَعُ عَلَى رَأْسِهِ تَاجُ الْوَقَارِ، الْيَاقُوتَةُ مِنْهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَيُزَوَّجُ اثْنَتَيْنِ وَسَبْعِينَ زَوْجَةً مِنَ الْخُورِ الْعِينِ، وَيُشْفَعُ فِي سَبْعِينَ مِنْ أَقَارِبِهِ".^١

1. Allah wishes to distinguish between the truthful and others, such as the hypocrites in fighting against infidels.
2. Allah wants to take shuhada' [martyrs] from among the believers and honor them by shahadah [martyrdom] to forgive their sins and raise their class in Paradise. The Messenger of Allah said: **'There are six qualities for martyr with Allah: he is forgiven in the first batch [of the resurrected dead]; and sees his seat in Paradise; and is saved from the torment of the grave; and is safe during the Great Fear; a crown of honor is placed on his head and one sapphire from this [crown] is better than the entire world and what is in it; he will be married to seventy-two wives from among the Houris [virgin companions—Hoor al-'Ayn]; and he [may] intercede for seventy of his relatives.'** (Recited by Al Tirmidhi, and corrected by Al-Albani.)

18. *Mathematics* (Literature and Sharia), Grade 11, 2019, p. 4. (Previously—*Mathematics* (Literature and Sharia), Grade 11, 2018, p. 4.)

To teach linear equations students are instructed to "calculate the number of martyrs and wounded" in the Cave of the Patriarchs massacre to solve equations with one variable.

حلّ معادلة خطية بمتغير واحد ١ - ١
Solving a Linear Equation With One Variable



نشاط ١:
المسجد الإبراهيمي من أهم المعالم التاريخية والدينية في فلسطين. ارتبطت باسمه إحدى مجازر الاحتلال الصهيوني حيث راح ضحيتها ١٨٠ مُصلياً ما بين شهيد وجريح.

أجّد عدد شهداء وجرحى المجزرة إذا علمت أن عدد الجرحى يساوي خمسة أمثال عدد الشهداء. افترض أن عدد شهداء المجزرة س شهيد.

إذن عدد جرحى المجزرة بدلالة س = _____
عدد شهداء المجزرة وجرحاها بدلالة س يكون ٦س. لماذا؟
عدد شهداء المجزرة = _____
عدد جرحى المجزرة = _____

Activity 1: The Abrahamic Mosque is one of the most important and religious landmarks in Palestine. It's associated calling one of with one of the massacres of the Zionist occupation, whose victims were 180 worshipers among them martyrs and wounded.

Calculate the number of martyrs and wounded in the massacre if it is known that the number of wounded is five times the number of martyrs. Assume that that the number of martyrs of the massacre is X martyrs.

The number of victims of the massacre in terms $X =$ _____.

The number of martyrs of the massacre and its wounded in terms of X will be $6X$ Why?

Number of martyrs in massacre = _____.

Number of wounded in the massacre = _____.

19. *Islamic Education*, Vol. 2, Grade 5, 2019, pp. 74–79. (Previously—*Islamic Education*, Vol. 2, Grade 5, 2018, pp. 74–79.)

Girls are encouraged to kill and be killed in a chapter that discusses the role of women in the beginning of Islam and the first women who were martyred in the name of Islam. The image of a women warrior is introduced in a chapter that makes a connection between the women martyrs of early Islam and the current conflict with Israel. The addition of Jewish to Zionist, here in the term "Zionist Occupation" (Israel), suggests further radicalization of the textbooks.



قضية للنقاش:
أتحدّث عن دور المرأة الفلسطينية في التضحية والصمود في مواجهة الاحتلال اليهودي الصهيوني.

Topic for Discussion:

Discuss the role of the Palestinian woman in sacrificing and displaying steadfastness in front of the Jewish-Zionist Occupation.

20. *Our Beautiful Language*, Vol. 1, Grade 2, 2019, p. 44. (Previously—*Our Beautiful Language*, Vol. 1, Grade 2, 2018, p. 42.)

A poem showing a boy and girl in uniform with a background of a path leading to Jerusalem. These young members of the Fatah youth movement commit themselves to conquer Haifa, Jaffa and Jerusalem.



I am a lion cub, I'm a flower/we gave our spirits to the revolution [thawrah—a term denoting the activity of the Palestinian Fatah organization]

Our grandfathers built houses/for us in our free country

I am a lion cub, I'm a flower/we carried the revolution's flame

To Haifa, to Jaffa / to Al-Aqsa / to [Jerusalem's Dome of] the Rock.

21. *Social Studies*, Vol. 1, Grade 9, 2019, p. 19. (Previously—*Social Studies*, Vol. 1, Grade 9, 2018, p. 20.)

Israel deliberately "releases herds of pigs to cause havoc" and damage crops; Israel transformed Palestinian areas into dumps of poisonous refuse (intentionally) to pollute the Palestinian environment with radioactive and chemical materials leading to cancer; Israel deliberately floods Palestinian markets with outdated goods from the Israeli markets.

وقد حوّل الاحتلال مساحات واسعة من الضفّة الغربيّة وقطاع غزّة إلى مكبّات للنفايات السامّة،
وعمل على تلويث البيئة الفلسطينيّة بالموادّ الإشعاعيّة والكيميائيّة، ما أدّى إلى ارتفاع معدلات الإصابة
بالأمراض الخطيرة، وفي مقدمتها السرطان، وإغراق أسواقها بالسلع الفاسدة، ومنتهية الصلّاحية في
الأسواق الصهيونيّة، كالسيّارات، والموادّ الغذائيّة، وإطلاق قطعان الخنازير التي ألحقت الضرر بالسكّان،
ومحاصيلهم، وقصف المشاريع الإنتاجيّة.

The Occupation has turned vast areas of the West Bank and Gaza Strip into toxic waste dumps and polluted the Palestinian environment with radioactive and chemical materials. This has led to a rise in the incidence of serious diseases, especially cancer. They [the Occupation] flooded their markets with outdated goods from the Zionist markets such as [used] cars and foodstuffs. They released herds of pigs that caused havoc among the population and their crops and launched missiles at manufacturing sites using false pretenses.

22. *Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2019, p. 61. (Previously—*Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2018, p. 61.)

The PLO aircraft hijackings of Pam Am and Lufthansa in 1973 that killed 32 passengers are described as "*operations against Zionist targets*." No criticism is offered, nor encouragement to discussion about the legitimacy of attacking civilian targets.

أنا تعلّمت:



استمرت الاعتداءات الصهيونية على القواعد والتجمعات الفلسطينية في لبنان، وبعض القرى والمدن والمراكز الاقتصادية اللبنانية، وردّت الفصائل الفلسطينية بعدد من العمليات ضد الأهداف الصهيونية، من بينها عمليات اختطاف الطائرات، ونفذ الاحتلال الصهيوني عملية (فردان) عام ١٩٧٣م؛ نسبة للشارع الذي نُفذت فيه، حيث اغتالت ثلاثة من قادة منظمة التحرير الفلسطينية، هم: كمال ناصر، وكمال عدوان، وأبو يوسف النجار في بيروت.

I learned:

The Zionist attacks continued on Palestinian bases and settlements in Lebanon, as well as on some Lebanese villages, cities and economic targets. The Palestinian factions responded with several operations against Zionist targets, including airplane hijackings. The Zionist Occupation [i.e., Israel] launched Operation Firdan in 1973, named after the street in which it was carried out. Three PLO leaders: Kamal Nasser, Kamal Adwan and Abu Yousef Al Najjar were assassinated in Beirut [by Zionists].

23. *Islamic Education*, Grade 12, 2019, p. 16. (Previously—*Islamic Education*, Grade 12, 2018, p. 16.)

Students learn that giving their lives is a religious duty that carries great rewards and much honor. It amounts to the central meaning of life, the highest point toward which one can aspire.

مكانة الشهداء عند الله -تعالى-:

قال -تعالى-: ﴿وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِن لَّا تَشْعُرُونَ﴾ (١٥٤)

الشهادة عند الله -سبحانه- منزلة عظيمة، ودرجة عالية، فعظم البذل والتضحية من سمو الهدف والغاية. والشهيد: من بذل نفسه في سبيل الله -تعالى-، دفاعاً عن دينه ووطنه؛ لتكون كلمة الله هي العليا. ولقد نهت الآية الكريمة عن وصف الشهداء بالأموات؛ لأنهم أحياء عند ربهم ينتعمون، فهم قد انتقلوا من حياة نعرفها، إلى حياة أخرى، لا نشعر بها، قال -تعالى-: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾ (آل عمران: ١٦٩)

رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ (آل عمران: ١٦٩)

Martyrs' Status with Allah:

And do not say about those who are killed in the way of Allah: 'They are dead.' Rather, they are alive, but you perceive [it] not, (Al-Baqara: 154).

For Allah, martyrdom is a great status, a high point, so the magnitude of the effort and the sacrifice [should emanate] from the loftiness of the goal and purpose.

And the Martyr: he who invested himself in the cause of Allah in defense of his religion and homeland; so Allah's word is supreme.

The verse prohibits describing martyrs as dead; because they live with their Lord in delight, they have moved from the life we know to another life we do not sense.

'And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision,' (Al-Imran: 169).

24. *Social Studies*, Vol. 1, Grade 6, 2019, p. 57. (Previously—*Social Studies*, Vol. 1, Grade 6, 2018, p. 56.)

The borders of modern Palestine are illustrated in a map (titled: "*Map of Palestine*"), and children are required to define these "current" borders. The text explaining that Palestine extends "*from the Mediterranean Sea in the west; to the Jordan River in the East; and from Lebanon and Syria in the north; to the Gulf of Aqaba and Egypt in the south: an area of approximately 27,000.*"

نشاط (أ/ب): نلاحظ، ونقرأ، ونستنتج:



خريطة فلسطين

- نُحدِّدُ فِلَسْطِينَ مِنْ جِهَاتِهَا الْأَرْبَعِ.
- نُسَمِّي الدَّوْلَةَ الْعَرَبِيَّةَ الَّتِي تُجَاوِرُ فِلَسْطِينَ، وَنُيَسِّتُ مِنْ بِلَادِ الشَّامِ.

نَحْنُ تَعَلَّمْنَا:

فِلَسْطِينَ: هِيَ الرُّقْعَةُ الْجُغْرَافِيَّةُ الَّتِي تَمْتَدُّ مِنَ الْبَحْرِ الْمُتَوَسِّطِ غَرْبًا، حَتَّى نَهْرِ الْأُرْدُنِ شَرْقًا، وَمِنْ لُبْنَانَ وَسُورِيَةَ شَمَالًا حَتَّى خَلِيجِ الْعَقَبَةِ وَمِصْرَ جَنُوبًا، وَتَبْلُغُ مِسَاحَتُهَا حَوْلِي (٢٧ ألف كم^٢) تَقْرِيْبًا، وَتَقَعُ فِلَسْطِينَ فِي الْجِهَةِ الْعَرَبِيَّةِ مِنْ قَارَةِ آسِيَا، وَهِيَ الْمَمَرُ الْبَرِّيُّ الْوَحِيدُ الَّذِي يَرْبُطُ بَيْنَ قَارَتَيْ آسِيَا وَإِفْرِيْقِيَا، مَا جَعَلَهَا مَسْلَكًا لِطُرُقِ الْقَوَافِلِ التِّجَارِيَّةِ وَالْجَيْوشِ مُنْذُ فَجَّرِ التَّارِيخَ، وَآكْسَبَهَا أَهْمِيَّةً اسْتِرَاتِيْجِيَّةً، جَعَلَتْهَا مَطْمَعًا لِلْغَزَاةِ وَالْقُوَى الْاسْتِعْمَارِيَّةِ.

Activity (A/B): Observe, read and conclude:

- We will define the borders of Palestine from all four directions.
- We will name the Arab state neighboring Palestine, which isn't from the Levant [Bilad Al-Sham].

We have learned:

Palestine: is the geographical area that extends from the Mediterranean Sea in the west, to the Jordan River in the East, and from Lebanon and Syria in the north to the Gulf of Aqaba and Egypt in the south, an area of approximately 27,000 km² (translation refers to highlighted Arabic).

25. *Arabic Language (1): Reading, Grammar, Prosody and Expression, Grade 12, 2019, pp. 84–87.*
 (Previously—*Arabic Language (1): Reading, Grammar, Prosody and Expression, Grade 12, 2018, pp. 83–86.*)

The *Nakbah* will not end except by full repatriation of the refugees - as conquerors with weapons in their hands. The poem titled "A Refugee's Will" clearly means an armed return to Israel: "If you come to her one day with the weapon in your hand." A follow-up question asks: "How will the Palestinian refugee return to his homeland"?

حيفا يئنّ أما سمعت أنين حيفا؟
 وشممت عن بعد شأى اليمون صيفا
 تكي إذا لمحت وراء الأقى طيفا
 سألتك عن يوم الخلاص متى؟ وكيف؟
 هي لا تريدك أن تعيش الغمر صيفا

(هاشم الرفاعي)

وصية لاجئ

بين يدي النص:

هاشم الرفاعي (١٩٣٥ - ١٩٥٩) شاعر مصري، درس في كلية دار العلوم، ترك (١٨٧) مئة وسبعاً وثمانين قصيدة، تناول فيها قضايا مصر والأمة الإسلامية، وبرع في تقمص الشخصيات، ومن أمثلة ذلك تقمص شخصية اللاجئ الفلسطيني في هذه القصيدة.

قوراءك الأرض التي غدثت صباك
 وتود يوماً في شبابك أن تراك
 لم تسيها إليك أهوال المصائب
 تزور ولكن ملء نظرتها عتاب

إن جنتها يوماً وفي يدك السلاح
 وطلعت بين ربوعها مثل الصباح
 فاعتنق: سلى سنع الزوابي والبطاخ
 إني أنا الأمن الذي صمد الجراح
 ليك يا وطني العبر المسباح

لا تكيين فما بكت عين الجفاة
 هي قصة الطفيلان من فجر الحياة
 فارجع إلى بلد كوز أبي خصاة
 قد كت أرجو أن أموت على نراه
 أمل قوي ما كان لي أمل سواه



٦- كيف يعود اللاجئ الفلسطيني إلى وطنه؟

Excerpts:

A Refugee's Will

*They have driven you out. Return to those who have driven you out
 Because there is a land that your father used to cultivate . . .*

Haifa is sighing. Have you not heard Haifa's sigh? . . .

Behind you there is a land that fed your childhood

And wants to see you one day in your youth

The horrors of the disaster have not made her forget you

She is longing but her glance is full of admonishment

If you come to her one day with the weapon in your hand . . .

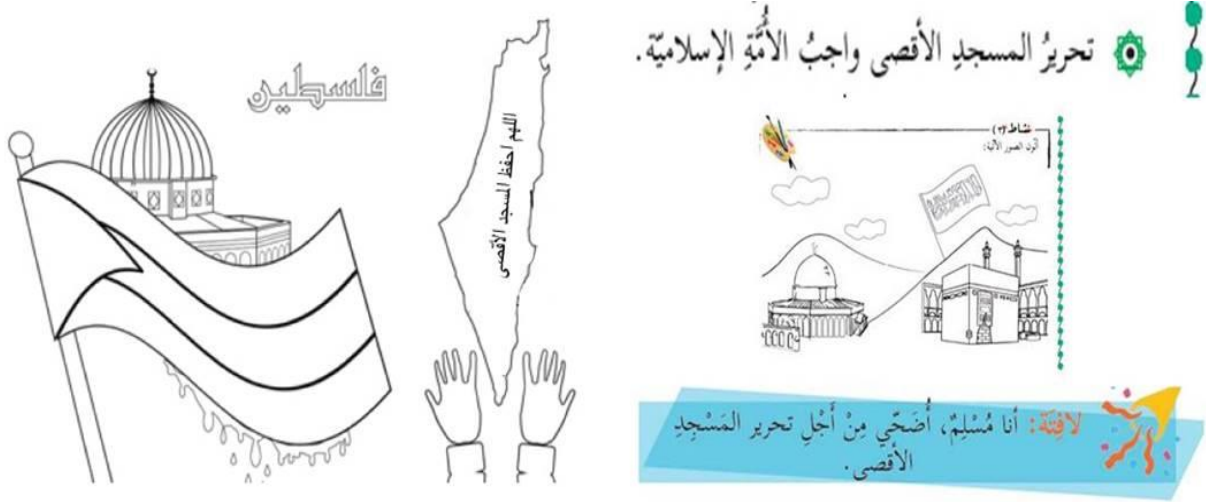
Then cry out: . . .

'I am at your service, O my dear homeland that has been deserted' . . .

6- How will the Palestinian refugee return to his homeland?

26. *Islamic Education*, Vol. 1, Grade 5, 2019, pp. 65, 103. (Previously—*Islamic Education*, Vol. 1, Grade 5, 2018, pp. 65, 103.)

Students are encouraged to "sacrifice" for liberation of the Al-Aqsa Mosque. They are also instructed to color a Palestinian flag, seemingly dripping in blood, against the backdrop of the Dome of the Rock. It is accompanied by a map of Palestine without Israel with the following caption embedded into it:



The liberation of Al-Aqsa Mosque is the duty of the Islamic Ummah.

Banner: I am a Muslim; I sacrifice for the liberation of Al-Aqsa Mosque.

27. *Islamic Education*, Vol. 1, Grade 5, 2019, p. 98. (Previously—*Islamic Education*, Vol. 1, Grade 5, 2018, p. 98.)

Children are taught that Israel carries out excavations under the Al-Aqsa Mosque to cause it to collapse including watching a video in class and witnessing the below illustration. This propagation of this dangerous myth has been the cause of considerable bloodshed.



The duties of the Muslim people toward Palestine and Al-Aqsa Mosque:

Since the Zionist Jews occupied the city of Jerusalem, the capital of Palestine, it has been under massive settlement efforts by the army of the Zionist occupation and settlers - with the aim of deporting its Arab and Muslim residents and making it a Jewish city. Al-Aqsa Mosque is still in great danger due to landslides and cracks in its squares as a result of the excavations carried out by the Israeli occupation under Al-Aqsa Mosque.

Let us watch the following video about the dangers of the Zionist occupation's digging under the Al-Aqsa mosque from the attached CD.

28. *National and Social Upbringing*, Vol. 1, Grade 3, 2019, pp. 29, 95. (Previously—*National and Social Upbringing*, Vol. 1, Grade 3, 2018, pp. 28, 92.)

Third graders learn that Jerusalem is an Arab city holy to Muslims and Christians alone, without learning about its historical connection to Jews or Judaism. One exercise in the photograph included a picture of a girl standing in front of a church and of a boy standing in front of a mosque. But there is no Jewish synagogue.



I learned:

- * *Jerusalem is an Arab city built by our Arab forefathers thousands of years ago.*
- * *Jerusalem is a holy city for Muslims and Christians.*

29. *Islamic Education*, Vol. 2, Grade 8, 2018, p. 93. (Previously—*Islamic Education*, Vol. 2, Grade 8, 2017, p. 93.)

Children—as children—are encouraged to conduct *jihad* to protect the homeland and repel the enemies as they are "*the safety valve of society.*"

والشباب هم صمام أمان المجتمع؛ لما لهم من دور في حماية الوطن وصد الأعداء بالجهاد في سبيل الله.

Youth are the safety valve of society because they have a role in protecting the homeland and repelling enemies in jihad for the sake of Allah.

30. *Mathematics* (Literature and Sharia Stream), Grade 11, 2019, p. 55. (Previously—*Mathematics* (Literature and Sharia Stream), Grade 11, 2018, p. 55.)

An eleventh grade math problem that shows a Jewish settler shooting at passing Palestinian cars is used to teach statistics and probability.

٣ يُطلق أحد المستوطنين النار على السيارات المارة في إحدى الطرق، إذا كان احتمال إصابته للسيارة في الطلقة الواحدة هو ٠,٧، أطلق المستوطن النار على ١٠ سيارات، ما توقعك لعدد السيارات التي أصيبت؟

One of the settlers fired at the cars passing by on one of the roads. If the probability of hitting the car with the first shot is 0.7 and the settler fired at ten cars, what do you expect the number of vehicles hit to be?

31. *Mathematics*, Vol. 1, Grade 9, 2019, p. 86. (Previously—*Mathematics*, Vol. 1, Grade 9, 2018, p. 86.)

In a chapter used to teach statistics, a frequency table features numbers of martyrs killed by Israel in various years with calculation exercises.

الجداول التكرارية (١-٤)

بناء الجدول التكراري:

نشاط (١): تعرّض محافظة القدس إلى عدوان مستعمر من سلطات الاحتلال الإسرائيلي على المقدّسات الإسلامية، وعلى سكّانها البلسطيين، وما نتج عنه من خسائر في الممتلكات والأرواح؛ فقد بلغ عدد الشهداء في محافظة القدس خلال الفترة ١٩٩٤-٢٠١٥م، حسب إحصائية الجهاز المركزي للإحصاء البلسطيني ١٥٦ شهيداً، وكان عدد الشهداء مؤزّعاً حسب السنوات كما يأتي:

٢ ٥ ١٦ ١٩ ١٥ ٣ ٤ ٣ ٨ ٦ ١٥
٢٤ ١٥ ١ ١ ٣ ٠ ١ ٢ ٩ ٢ ٢

ويمكن تمثيل البيانات بجدول تكراري.

أكمل الجدول التكراري:

عدد الشهداء	٠	١	٢	٣	٤	٥	٦	٨	٩	١٥	١٦	١٩	٢٤
عدد السنوات	١				١						٣		

عدد السنوات التي لم يكن فيها شهداء خلال الفترة ١٩٩٤ - ٢٠١٥م هو سنة واحدة.
عدد السنوات التي كان فيها شهيدان في السنة هو.....
ماذا لو كانت البيانات عددها كبيراً هل يمكن الحصول على المعلومات المطلوبة بسهولة؟

The Jerusalem district is exposed to ongoing violence by the Israeli occupation against the holy sites of Islam, and its Palestinian population, resulting in the loss of property and life. The number of martyrs in district of Jerusalem during the period of 1994–2015, according to the Palestinian Central Bureau of Statistics is 156 martyrs. The number of martyrs according to the years is divided as follows:

The number of years in which there were no martyrs during the period 1994–2015 is one year. The number of years in which there were two martyrs a year is . . .

32. *Islamic Education*, Vol. 1, Grade 5, 2019, p. 63. (Previously—*Islamic Education*, Vol. 1, Grade 5, 2018, p. 63.)

The Jewish holy place of Western Wall is presented as an exclusively Muslim holy place part of the Al-Aqsa Mosque that belongs to Muslims alone.



حائط البراق

إضاءة: سُمِّي حائطُ البراق بهذا الاسم؛ نسبةً إلى البراق الذي حمل الرَّمول ﷺ في رحلة الإسراء والمعراج، وحائط البراق جزء من السور الغربي للمسجد الأقصى وهو حق خالص للمسلمين وحدهم.

Illumination: Al-Buraq Wall was thus named after the name of [the divine beast] Al-Buraq that carried the Messenger during the Nocturnal Journey and the Ascension to Heaven. Al- Buraq Wall is part of the western wall of Al-Aqsa Mosque and the Muslims alone have absolute right to it.

33. *Social Studies*, Vol. 1, Grade 8, 2019, p. 9. (Previously—*Social Studies*, Vol. 1, Grade 8, 2018, p. 9.)

The territory of Palestine is includes the territory of Israel (27,000km²).

شكل (٣): جدول يُقارن مساحة الدُول العربيَّة (مُرْتَبَةً عَارِثًا):

الجنائح الإفريقيَّة		الجنائح الآسيويَّة	
المساحة/كم ^٢	الدَّولة	المساحة/كم ^٢	الدَّولة
٢٥٠٥٨١٣		٢١٤٩٠٠٠	
٢٣٨١٧٤١		٤٨٦٦٨٣	
١٧٥٩٥٤٠		٤٣٤٩٢٤	
١٠٨٥٨٠٥		٢١٢٤٧٥	
١١٠٠٠٠٠		١٨٥١٨٣	
٦٣٧١٥٧		٩٧٧٤٠	
٤٤٦٥٥٠		٢٧٠٠٠	
١٦٣١٦٠		١١٤٠٠	
٢٢٠٠٠		١٠٤٠٠	
٢٠٠٣٤		٦٢٢	
١٠١٠٤٣٠٠	المساحة الكليَّة	٣٧١٢٢٢٣	المساحة الكليَّة

١- تحسب المساحة الكليَّة للوْطَن العربيِّ.
٢- تُقارن هُما أكبرُ، مساحة الدَّول العربيَّة الآسيويَّة أم الإفريقيَّة.
٣- تُؤكِّد أكبرُ دولة عربيَّة مساحةً، وأصغرُ دولة.
٤- تُقارن مساحتها بمساحة الدَّول العربيَّة الأثنيَّة: مصر، والسُّعوديَّة، والمغرب، والشُّداني، واليمن، وفلسطين.

الجنائح الآسيويَّة	
المساحة/كم ^٢	الدَّولة
٢٧٠٠٠	فلسطين

Martyrdom—specifically dying in the battlefield—is taught to be a coherent part of *jihad*, and rewards await those who follow this path. The meaning of *jihad* as expressed in this chapter is warfare. The title, image and six Quranic verses are purposefully selected from an ocean of Islamic traditions (hadith) and Qur'anic verses to support this interpretation that fits a more radical world view. The content covers the psychological and practical dimensions of warfare. At the end of this chapter, students are encouraged to discuss goals of *jihad* and the wonders of martyrs. No other interpretation of the meaning of *jihad* is offered.

الدَّرْسُ التَّاسِعُ

مَنْ قَاتَلَ لِيَتَكُونَ كَلِمَةً لِلَّهِ
هِيَ الْعَلِيَّا
(درس تفاعلي)



التعرف إلى مفهومي: المجاهد، الشهيد.

يُنَاقِشُ الْمُعَلِّمُ الطَّلَبَةَ فِي الْمَوَاضِعِ وَالْأَفْكَارِ وَالْمَفَاهِيمِ الْآتِيَةِ:

١) يُعْرِفُ الْمَفَاهِيمَ الْآتِيَةَ: الْجِهَادَ، الْمُجَاهِدَ، الشَّهِيدَ.

٢) التَّدْلِيلُ عَلَى الْجِهَادِ مِنَ الْقُرْآنِ الْكَرِيمِ، وَمِنَ السُّنَنِ النَّبَوِيَّةِ الْمَشْرُوفَةِ.

٣) يُبَيِّنُ أَثَرَ الْجِهَادِ عَلَى الْفَرْدِ وَالْمُجْتَمَعِ.

٤) يُعَدُّ نَوَاطِجَ الْمُجَاهِدِ وَالشَّهِيدِ فِي سَبِيلِ اللَّهِ.

٥) يَذْكُرُ غَايَاتِ الْجِهَادِ فِي الْإِسْلَامِ.

٦) يَذْكُرُ مَوَاقِفَ جِهَادِيَّةٍ لِلصَّحَابَةِ - رِضْوَانُ اللَّهِ عَلَيْهِمْ -.

٧) يَحْرِصُ عَلَى إِخْلَاصِ النَّبِيِّ فِي الْجِهَادِ فِي سَبِيلِ اللَّهِ - عَزَّ وَجَلَّ -، وَفِي كُلِّ عَمَلٍ.

<p>نصوص شرعية</p> 	<p>نصوص شرعية</p> 
<p>● قَالَ نَعْمَالُ: «وَأَيُّدُوا لَهُمْ مَا اسْتَظَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْجَبَلِ تُرْهِمُونَ بِهِمُ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَبِالْحَرْبِ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُحِيقُوا بِشَرِّهِمْ فِي سَبِيلِ اللَّهِ يَبُوءُ الْإِسْلَامَ وَأَنْتُمْ لَا تُظَاهِرُونَ ﴿٥٠﴾ (الأنفال: ٥٠)</p>	<p>● قَالَ نَعْمَالُ: «وَمَا لَكُمُ لَا تَقْتُلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَعْمَالُهَا وَاجْعَل لَنَا مِنَ اللَّهِ وَلِئَامِنَا وَاجْعَل لَنَا مِنَ اللَّهِ قَصِيرًا ﴿٧٥﴾ (النساء: ٧٥)</p>
<p>● قَالَ نَعْمَالُ: «وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ لِلَّهِ الْبَلَاءُ كُلٌّ فَإِنْ نَهَضُوا فَلَا تُقَاتِلُوا إِلَّا عَلَى الظَّالِمِينَ ﴿١٢٣﴾ (البقرة: ١٢٣)</p>	<p>● قَالَ نَعْمَالُ: «وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿٥٧﴾ (البقرة: ٥٧)</p>



١) بالتعاون مع أفراد مجموعتي أكتب غايات الجهاد في سبيل الله.

٢) أبحث عن كرامات للشهداء، وأكتبها في دفترتي.

He who Fights so the Word of God is Supreme (Interactive Lesson)

[Among the goals of the lesson:]

Acquaintance with two terms: Jihad fighter (mujahid) and martyr (shahid).

The teacher will discuss the following subjects, ideas and concepts with students:

1. **Define the following concepts: jihad, jihad fighter (mujahid), martyr (shahid).**
 2. **Demonstrate that jihad relies on the Holy Qur'an, and from the Sunnah of the Prophet.**
 3. **Clarify the impact of jihad on the individual and society.**
 4. **Describe the rewards awaiting the jihad fighter and the martyr in the way of Allah.**
 5. **Indicate the goals of jihad in Islam.**
 6. **Point to jihadi positions of the Companions—may Allah be pleased with them.**
 7. **Emphasize the true faith in jihad in the cause of Allah, and in every action.**
-
- *Fighting has been enjoined upon you [even] while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not [Al Baqara 2: 216].*
 - *Fight them until there is no [more] fitnah [in-fighting] and [until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors [Al-Baqara 2:193].*
 - *Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory [Al-Haj 22: 39].*
 - *And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged [Al-Anfal 8:60].*
 - *And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who cry, 'Our Lord? Rescue us from this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper' [Al-Nisa 4: 75]?*
 - *And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision [Al-Imran 3:169].*
-
1. **Cooperating with members of my group, I will write the goals of jihad in the way of Allah.**
 2. **I will discuss the wonders of the martyrs and write them in my notebook.**

35. *Arabic Language (1): Reading, Grammar, Presentations and Expression, Vol. 1, Grade 11, 2019, pp. 70–73. (Previously—Arabic Language (1): Reading, Grammar, Presentations and Expression, Vol. 1, Grade 11, 2018, pp. 70–73.)*

A poem titled "*The Intifada's Martyrs*" followed by exercises teaching advanced Arabic, glorify death and Palestinian martyrs. Though the poem relates to the First Intifada, it is accompanied by a photograph of dozens of coffins covered with Palestinian flags hinting specifically to Palestinian suicide bombers and other terrorists killed in attempts to murder Israelis. The photograph's caption, "*Martyrs of the Numerals Cemetery*," is the term applied to the place where Palestinian suicide bombers and other terrorists killed in such activities inside Israeli territory are buried in Israel to be later handed over to Palestinian authorities.

شهداء الانتفاضة

رغموا الطريق إلى الحياة
رسومهم بالزجان بالفتح المثلج، بالفتح
رغموا القوت على الأخطى حجارة، جثراً، شرب
رغموا بها وشحن الطريق،
هذا لوان الشد فاصتق
وتكوى شؤنهم
في شنتع الدنيا، وأظن في مدى الدنيا شدة
هذا لوان الشد
واشقت... وقاتوا وقتلوا
تلقين على الطريق، مملئين قم الحياء
ختم الموت وشراع فهم ملوك
في وجه الموت انتصوا
أجمل من عيات النخل، وأجمل من غلات القمح،
وأجمل من إشراق الشبح
أجمل من شبح الشدة في حطن الفجر الأمطار
القصود، وأبوا الفروا
التقروا في الشاعة شدة لال
اشفقوا، سقموا وأضاروا
في منتصف الحرب وقاروا

كيف واجه الشهداء الموت، كما ورد في القصيدة؟

نوضح المشهد الذي رسمته الشاعر لشهداء الانتفاضة في المقطع الأول من القصيدة.

أشارت الشاعر إلى خلود الشهداء:

أ- تشير إلى المقطع الذي يدل على هذا المعنى.
ب- نستخرج آية من القرآن الكريم تؤكد هذا المعنى.

نوضح التصوير الفني في كل من الآية:

أ- في وجه الموت انتصوا. ب- رجعوا بها وحش الطريق. ج- هم الموت وشراع فهم بعولهم.



شهداء مقبرة الأرقام

Excerpts:

*They carried their hearts on their palms as stones, as embers, as a blaze
And stoned with them the wild beast on the road...*

They died while standing, blazing on the road, shining like stars...

Death assaulted and launched its axe into them...

They stood up in the face of death

Ah dream of theirs which appear in the distance embracing the happy future!

Their rebirth will come will rise out of the depth of death and darkness . . .

Never will he be weaned whatever the usurper's cruelty

Until in a perfidious night death paints

Look at them in the distance! How they rise up higher and higher while the whole world watches!

How they climb up ever higher on a ladder of their gushing blood!

Look at them falcons in their Intifada

How they join to the heavens the land and their sacred country!

2. ***How do the martyrs face death, as it appears in the poem?***

2. *We will explain the scene in which the poet describes the First Intifada's martyrs in the poem's first verse.*

4. *The poet mentioned the martyrs' immortality:*

A. *We will cite the verse that proves this meaning.*

B. *We will extract a Quranic verse which confirms this meaning.*

6. *Explain the artistic depiction in the following: They stood up in the face of death; With these they pelted the monster of the road; Death charged and drove its scythe through them.*

36. *Islamic Education*, Vol. 1, Grade 7, 2019, pp. 85–89. (Previously—*Islamic Education*, Vol. 1, Grade 7, 2017, pp. 80–84.)

This textbook devotes an entire chapter to the value of self-sacrifice (*fida*) and sacrifice (*tadhiya*) in general. It mentions different types of sacrifice, such as sacrifice of life, property, time and effort—but stresses that "*the sacrifice of life*" is "*the most noble*" type, not only because of its connection to Islamic history but as something still relevant to Palestinians today. To imbue students with an emotional commitment to these values, students are taught to see a connection between examples of men willing to sacrifice their lives in battle as manifested in the Prophet's era and those sacrifices made in modern times by Palestinians. The text also emphasizes that self-sacrifice brings honor, power and promises entrance to paradise for those who choose this path, while those who do not are considered weak and humiliated.

مفهوم التضحية والفتداء:
تضحية التضحية والفتداء بذل النفس والمال والوقت والشهادة في سبيل الله، نصرته لدينه، وعباده لادعونه.

مكانة التضحية والفتداء في الإسلام:
تضحية أهلية التضحية والفتداء ومكانتهما في الإسلام من خلال ما يأتي:
١- وعلا الله سبحانه والفتداء من عباده الذين يشكرون في سبيله بالصبر والشكر في الدنيا، والفتوة بوجوه الله وشكته في الآخرة، قال تعالى: ﴿الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كُلُّهُمْ عَلَىٰ سَبِيلِ اللَّهِ لَا يُشْكِرُ اللَّهُ إِلَّا لِيَوْمِ الْحِسَابِ﴾
٢- التضحية طريق الأمم للوصول إلى الكرامة والمركز والحرمة، والأخوة التي لا يشكركي أبداً في سبيل سرورها وعزها حين ضمهته أديته، ولذا أوصت الإسلام التضحية في سبيل الله من أجل رة الشرفان عن بلاد المسلمين.
أولاد التضحية بالنفس:
وهي أعلى أنواع التضحية، وفيها بجدوة المسلم بنفسه لله سبحانه وتعالى.

الأهداف:
يتوقع من الطالب بعد نهاية هذا الدرس أن يكون قادرًا على أن:
١- يفرق بين مفهوم التضحية والفتداء.
٢- يشرح مكانة التضحية والفتداء.
٣- يحدد صورًا للتضحية والفتداء.
٤- يستنتج أهمية التضحية والفتداء.
٥- يحدد قيمة التضحية والفتداء.

أهداف إجرائية:
١- أمثلة إلهية عرفت الرسول (ﷺ)، وأكثرت عن موقف من مواقف التضحية والفتداء بالقرآن به.
٢- أمثلة مشرقة للتضحية والفتداء فيها أتممت فلسطين.

Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed.

Objectives: The students are expected at the end of the lesson: To be acquainted with the meaning of sacrifice and self-sacrifice; To explain the status of sacrifice and self-sacrifice; To give examples of sacrifice and self-sacrifice; To draw conclusions regarding the importance of sacrifice and self-sacrifice; To appreciate the value of sacrifice and self-sacrifice.

The meaning of sacrifice and self-sacrifice:

Sacrifice and self-sacrifice means giving one's soul, property, time or effort for the sake of Allah, in support and respect toward his religion and preaching.

The Status of Tadhiya and Fidaa in Islam

1- Allah has promised His loyal believers, who sacrifice for His sake, victory and empowerment in this world and Paradise in the world to come . . .

2- Sacrifice is the means by which nations attain honor, power and freedom. A nation whose sons do not sacrifice for the sake of its freedom and power is a weak and humiliated nation. That is why Islam instructed [us] to sacrifice for the sake of Allah in order to repel the aggression against the Muslim lands. A Muslim must sacrifice and suffer pain for the sake of Allah. That is the [key] to an honorable life and an honorable death.


Sacrifice of the life is the noblest type of sacrifice, in which the Muslim grants Allah his soul

Exercise 1: Discuss one of the battles of the Prophet and write about a situation of sacrifice and self-sacrifice that had an impact on you.

Exercise 2: Mention acts of sacrifice and self-sacrifice by the Palestinian people.

38. *Islamic Education*, Vol. 1, Grade 8, 2019, pp. 56–59. (Previously- *Islamic Education*, Vol. 1, Grade 8, 2017, pp. 56–59.)

Drawing a connection between the early Islamic period and present Palestinian reality, students are instructed to find examples of Palestinian women who became martyrs in an eighth grade Islamic education chapter glorifying female fighters as role models who fought in the era of the Prophet Mohammed, and sacrificed their sons and husbands in battle. The text presents these women as proof that "*Islam raised the status of women, and honored them in a way no other religion had honored*" which can be interpreted as a way to achieve equality by being "*sisters to the men in sacrifice and altruism.*"



١ سَطَّرَتِ الْمَرْأَةُ الْفِلَسْطِينِيَّةُ مِثَالًا لِلتَّضَحُّيَةِ وَالْفِدَاءِ. بِالْمَعَاوَنَةِ مَعَ أَفْرَادِ
مَجْمُوعَتِي، أَذْكَرُ بَعْضًا مِنْهَا.

٢ أَرْجِعْ إِلَى أَحَدِ كُتُبِ السِّيَرَةِ النَّبَوِيَّةِ، وَالنَّخْصِ مَعْرَكَةِ الْيَمَامَةِ، مَبِينًا
دَوْرَ أُمِّ عَمَارَةَ، وَوَلَدَيْهَا فِي الْمَعْرَكَةِ.

التربية الإسلامية للصف الثامن

رفع الإسلام مكانة المرأة، وأكرمها بما لم يُكرمها به دينٌ سواه؛ فالنساءُ في الإسلام شقائق
الرجال في التضحية والإيثار.

الإسلام للصف الثامن

وقد أبلت بلاءً حسنًا يوم اليمامة في قتال مسيلمة، وجرحت أحدَ عشرَ جرحًا، وقُطعتْ يَدُهَا،
واستشهدَ زوجها، ولكنَّ ذلكَ لم يُضعفْ عزيمتها، ولم تُكثِرْ لِمَا أصابها في سبيلِ الله.

فَضَّلُهَا:

كانت أمّ عمارة من السابقين إلى الإسلام، حيث إنها شهدت نعمة العقبة الثانية، فكانت إحدى
امرأتين حضرتتا البيعة للإسلام، وكانت مثالًا يُقتدى به في التضحية، وحسب الرسول (ﷺ)، بل إنها
احتلت مكانًا عظيمًا في مقام الصبر، فقد قيل إنها حبيب بن زيد (رضي الله عنه) عندما أرسله الرسول (ﷺ)
إلى مسيلمة الكذاب يدعو للرجوع إلى الإسلام، فاحتسبه عند الله تعالى.

1- Palestinian women are given as examples of sacrifice and martyrdom [fida']. In cooperation with members of my group, I will mention some of them.

2- Summarize the role of Umm 'Amara and her two sons in the Battle of Yamama

Islam raised the status of women, and honored them in a way no other religion had honored; women in Islam are sisters to the men in sacrifice and altruism.

She showed her bravery in the Battle of Yamama, fighting against Musaylimah and sustained eleven wounds, and had her hand cut off. Though her husband was martyred, that did not weaken her resolve; she did not care about what hit her in the way of Allah.

[she] is a model for emulation in sacrifice and love for the Prophet, as well as in forbearance, for he son was killed while performing a mission for the Prophet.

39. *Our Beautiful Language*, Vol. 2, Grade 1, 2019, p. 83. (Previously—*Our Beautiful Language*, Vol. 2, Grade 1, 2018, p. 81.)

Violent struggle appears as early as the first-grade using a militaristic figure holding a weapon (enlarged in relation to the other images) to teach the letter “Ya”. Children are requested to examine the following pictures, in order to describe them with a word that contain the letter “Ya”.



40. *Islamic Education*, Vol. 2, Grade 8, 2018, p. 88. (Previously—*Islamic Education*, Vol. 2, Grade 8, 2017, p. 88.)

The theme of "Grand Return" envisages one Palestine, without Israel in Islamic education giving religious context to the political claim of the Right of Return.



Raise Your Voice: Demand the Right of Return

41. *Islamic Education*, Vol. 2, Grade 5, 2019, pp. 69–70. (Previously—*Islamic Education*, Vol. 2, Grade 5, 2018, p. 69–70.)

Students are encouraged to look up to martyrs from their home village. The Prophet's friend Khabib Ibn Adi is described as the first to be crucified in the way of Allah and the first who created the tradition of reciting the death prayer. The text then directs children to name a martyr they know who died while defending the homeland from their own village.

ولستُ أبالي حين أُقتلُ مسلماً
على أيِّ جنبٍ كان في الله مَضْرَعِي

*When dying as a Muslim, I do not mind
what part of my body causes my death in Allah.*

نشاط (٥)



أتحدّثُ عن قصّة شهيد من بلدي، ارتقى دفاعاً عن دينه، ووطنه فلسطين.

I will tell a story of a martyr from my hometown, who rose in defense of his religion and his homeland Palestine.

42. *Arabic Language*, Vol. 2, Grade 5, 2019, p. 54. (Previously—*Arabic Language*, Vol. 2, Grade 5, 2018, p. 54.)

Students are instructed to search the Internet for how Israel allegedly abused the body of female Palestinian terrorist Dalal Mughrabi. Her group are glorified as heroes.

نشاط:
بالرجوع إلى الموسوعة الفلسطينية، أو الشبكة العنكبوتية نبحث عما يأتي:
- كيف تمّ قتل دلال المغرّبي، والتّمثيل في جثّتها؟
- نسمّي البطالين اللّذين غرّقا في البحر قبل وصول دلال ومجموعتها إلى البحر.

Browse the Palestinian Encyclopedia or the Internet and research the following:

- How was Dalal Mughrabi killed, and how was her body abused?
- Names of the heroes who drowned in the sea before Dalal and her group reached the sea?

43. *Arabic Language*, Vol. 2, Grade 6, 2019, p. 35. (Previously—*Arabic Language*, Vol. 2, Grade 6, 2018, p. 34.)

Glorification of martyrs is used as example in grammar exercise.

٣- الشهداءُ أكرمُ منّا جميعاً.

3- Martyrs are more honorable than us all.

44. *Social Studies*, Vol. 1, Grade 6, 2019, p. 23. (Previously—*Social Studies*, Vol. 1, Grade 6, 2018, p. 24.)

Israel is accused of deliberately stealing Palestinian relics to eradicate Palestinian heritage.



نشاط (١/٦): نقرأ، ونفكر، ونستنتج:

أوردت إحدى وكالات الأنباء المحليّة الأخبار الآتية:
- فلسطين أكثر بقاع الأرض نهبًا للآثار....
- سرقة الآثار الفلسطينيّة عمليّة تعرّضت لها الأراضي الفلسطينيّة منذ الاحتلال الصهيونيّ حتّى يومنا هذا، وهي عمليّة منظمّة، لعب الاحتلال الصهيونيّ فيها دورًا كبيرًا؛ للقضاء على التراث الفلسطينيّ.
بتصرف

Activity 6A: We will read, think and draw conclusions:

One of the local news agencies brought the following news

- Palestine is the place on Earth where archaeological articles are plundered most.
- Stealing Palestinian archaeological articles is an activity to which the Palestinian territories have been exposed since the [beginning of] Zionist occupation to this very day. This is an organized action in which the Zionist occupation has played a central role for the liquidation of Palestinian heritage.

45. *Mathematics*, Vol. 1, Grade 3, 2019, p. 15. (Previously—*Mathematics*, Vol. 1 Grade 3, 2018, p. 14.)

Mathematics is taught using an exercise with the number of martyrs who died in the 2014 Gaza war.

٨
بَلَغَ عَدَدُ شُهَدَاءِ فِلَسْطِينِ أَثْنَاءَ الْعُدْوَانِ عَلَى قِطَاعِ غَزَّةِ عَامِ ٢٠١٤
٢١٣٩ شَهِيدًا.

أ) أَكْتُبُ عَدَدَ الشُّهَدَاءِ بِالْكَلِمَاتِ _____

ب) أَكْتُبُ عَدَدًا وَاحِدًا أَكْبَرَ مِنْهُ _____

ج) أَكْتُبُ عَدَدًا وَاحِدًا أَصْغَرَ مِنْهُ _____

The number of the Palestine martyrs during the aggression on the Gaza Strip in the year 2014 reached 2,139.

Write the number of martyrs in words; then read the number.

Write a number that is one greater than that number.

Write a number that is one smaller than that number.

46. *Islamic Education*, Vol. 1, Grade 11, 2019, pp. 10–16. (Previously—*Islamic Education*, Vol. 1, Grade 11, 2018, pp. 10–16.)

An Islamic education chapter clearly teaches that according to the Qur'an, Jews are corrupt and are doomed to destruction both in the past and in the future by Allah's servants ("*The children of Israel's corruption of the land was and will be the cause of their annihilation*"). Some of the exercises use the word "Jews" instead of the historic Qur'anic term "Children of Israel," to emphasize the virtues of those who will defeat the Jews in the future.



يتوقع من الطلبة في نهاية هذا الدرس أن يكونوا قادرين على:
- شرح فساد بني إسرائيل من خلال الآيات الكريمة.

أخبر الله تعالى أن بني إسرائيل سيُفسدون في الأرض مرتين بعمل المعاصي، والعلو في الأرض، فعندما حصل الإفساد الأول بعث الله تعالى عبداً له اتصفوا بالقوة فأزالوا ملكهم وفسادهم.

٣. إفساد بني إسرائيل في الأرض كان وسيكون سبباً في إهلاكهم، وهذه السنة ماضية في كل طاغية وظالم.

ت. أشارت آيات سورة الإسراء إلى ضرورة اتباع القرآن في الصراع مع بني إسرائيل. ()

ج. من صفات الذين يزيلون إفساد اليهود الضعف والهوان. ()

س٥- أوضِّح من خلال الآيات صفات من يزيل إفساد بني إسرائيل في الأرض.

Objectives:

At the end of this lesson, students are expected to be able to:

- Explain the Children of Israel's corruption in light of the verses.

Allah has said that the Children of Israel will spread corruption on land twice, by the act of sin and haughtiness on land. When the first corruption occurred, Allah sent His powerful servants, and they put an end to their dominion and corruption.

3. The children of Israel's corruption on the land was and will be the cause of their annihilation, and this creed [sunnah] applies to every tyrant and oppressor.

[Mark as true-not true:]The verses of the Al-Isra' Chapter indicate the need to act according to the Koran in the struggle against the Children of Israel . . . [True]

[Mark as true-not true:]The qualities of those who remove the corruption of Jews are weakness and shame . . . [Not true]

Question 5: I will clarify in the light of the verses the characteristics of those ones who will remove the Children of Israel's corruption . . .

47. *Biology*, Vol. 1, Grade 11, 2019, p. 77. (Previously—*Life Sciences*, Vol. 1, Grade 11, 2018, p. 77.)

In a biology exercise, Mohammed A-Dura is used to teach about the nervous system. The exercise asks students to compare the effects of the nervous system on different body functions such as bladder, heart rate, lungs etc.



سؤال يجاوب الصورة، مبيناً أي الجمل التي تعمل في هذه الحالة. بالاستعانة بالشكل (21) قارن بين أثر أعصاب الجمل الودية وشبه الودية على كل من الأعضاء في الجدول الآتي:

تأثير الجمل شبه الودية	تأثير الجمل الودية	العضو أو الجهاز
		بؤبؤ العين
		معدل ضربات القلب
		المثانة
		معدل التنفس في الرئتين
		إفرازات الغدد اللعابية

Question: Observe the picture, while indicating all systems that work in this condition. Using image (21) compare the effect on the sympathetic and the parasympathetic nervous systems on every organ in the following table:

Organ or System	Effect on the Sympathetic System	Effect on the Parasympathetic System
<i>Pupil</i>		
<i>Heart Rate</i>		
<i>Bladder</i>		
<i>Respiratory Rate</i>		
<i>Salivary Glands</i>		

48. *Mathematics*, Vol. 2, Grade 7, 2019, p. 97. (Previously—*Mathematics*, Vol. 2, Grade 7, 2018, p. 97.)


Politics is inserted into a mathematics problem in a Grade 7 textbook.

نشاط (٤):

يمثل العام ١٩٤٨ عاماً مفصلياً في حياة شعبنا الفلسطيني، وهو العام الذي حدثت فيه النكبة، واحتلت فلسطين، وتشرّد شعبنا في مخيمات اللجوء، والشتات.

الفضاء العيني للأرقام المكوّنة لهذا التاريخ $\Omega = \{1, 4, \dots\}$


أكمل الحوادث الآتية:



The year 1948 represents a turning point in the life of our Palestinian people. It is the year that the Nakba took place, Palestine was occupied, and our people became displaced in the refugee camps and the Diaspora. [Followed by math exercise]

49. *Social Studies*, Vol. 1, Grade 7, 2019, pp. 60–61. (Previously—*Social Studies*, Vol. 1, Grade 7, 2018, pp. 61–62.)

A Jewish presence in Jerusalem prior to 1967 is erased—and Israel is accused of forging a history through fake historical relics. Israel "changed the name of the Al-Buraq Wall into 'the Wailing Wall'"; "replaced some of the City Wall's stones with stones that have Zionist decorations and forms"; and "built new Jewish synagogues in the Old City that never existed" beforehand.

أنا تعلّمت: 

انتهج الاحتلال الصهيوني سياسة طمس المعالم العربية والإسلامية لفلسطين بشكل عام، وفي القدس بشكل خاص، فمنذ اليوم الأول لاحتلال القدس، بدأ الصهاينة في تغيير هوية المدينة العربية الإسلامية، وتحويلها للطابع الصهيوني، فقد صادرت الأرض الفلسطينية، وقامت ببناء المستوطنات عليها، وضيقّت على السكان الفلسطينيين؛ لإرغامهم على ترك القدس، وإحلال المستوطنين مكانهم، فهدمت المنازل، وهجرت السكّان، وسحبت هوياتهم، وفصلت القدس عن محيطها العربي. وضمت المعالم الإسلامية إلى قائمة التراث الصهيوني، فحوّلت حائط البراق إلى حائط (المبكي)، وهدمت حيّ المغاربة، وغيرت طابعه العربي الإسلامي، وأزالت بعض الحجارة من سور القدس، واستبدلتها بأخرى عليها رسومات وأشكال صهيونية، وافتتحت الكُنس الصهيونية في البلدة القديمة من مدينة القدس، وتحاول جاهدة في هذه الأيام السيطرة على الحرم القدسي الشريف، من خلال السماح للمستوطنين الصهاينة بالدخول إليه يوميًا، تمهيدًا للسيطرة الكاملة عليه، ومنع أيّ ارتباط إسلاميّ بهذا المكان المقدّس عند المسلمين.

٤- () حوّل الاحتلال الصهيوني اسم حائط البراق إلى حائط (المبكي).

السؤال السادس: أتيّن بعض الإجراءات الصهيونية الهادفة إلى طمس المعالم العربية الإسلامية في مدينة القدس.

I Learned:

The Zionist Occupation pursued a policy of generally erasing Palestine's Arab and Islamic features, especially in Jerusalem. Since the first day of Jerusalem's occupation, the Zionists started to change the identity of this Arab-Muslim city giving it [the city] a Zionist nature. They confiscated Palestinian land and built settlements there; harassed the Palestinian inhabitants in order to force them to leave Jerusalem so that the settlers would come in their stead; demolished houses, forcing the inhabitants to emigrate; took their identity cards; and separated Jerusalem from its Arab environment. They annexed Islamic historical sites to the Zionist heritage list as they transformed the Al-Buraq Wall into the Wailing Wall; they destroyed the Mughrabi neighborhood and changed its Arab-Muslim nature; they removed some of the Jerusalem City Wall and instead put other ones with Zionist decorations and forms; they opened Jewish synagogues in Jerusalem's Old City; and they are striving painstakingly these days to gain control over the Noble Sanctuary [Al-Haram al-Sharif—the Arabic traditional name of the Temple Mount] by letting the Zionist settlers enter it daily in preparation for its complete takeover, cutting any Muslim connection to this place that is sacred to Muslims.

4- The Zionist occupation changed the name 'Al-Buraq Wall' into 'the Wailing Wall' [Hait al-Mabka in Arabic—the place of mourning].

Question 6: I will specify some of the Zionist measures aimed at erasing the Arab and Islamic features in the city of Jerusalem.

50. *Islamic Education*, Grade 12, 2019, p. 21. (Previously—*Islamic Education*, Grade 12, 2018, p. 21.)

Jews are demonized as liars and fraudsters. The text describes a failed attempt by Jewish leaders in Medina to persuade Muhammad to pronounce an unjust verdict to their benefit, promising him that they would convert to Islam if he did. Jews are described as sinful and liars, as they turned their backs on the Prophet and caused pain to the Prophet.

قال تعالى: ﴿وَأَن أٰحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرَهُمْ أَن يَفْتِنُوكَ عَن بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِن تَوَلَّوْا فَاعْلَمُوا أَنَّهُ يَرِيدُ اللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ وَإِن كَثِيرًا مِّنَ النَّاسِ لَفٰتٰسِقُونَ ﴿٤٩﴾﴾.

تؤكد الآية الكريمة أن على النبي الكريم ﷺ وجوب الالتزام بحكم الله -تعالى-، وعدم اتباع أهواء المتحاكمين إليه من اليهود، والتنبيه إلى كذبهم، وتدليسهم للحق، فقد ورد في سبب نزول هذه الآية عن ابن ويخبر الله -تعالى- نبيه ﷺ أن إعراض اليهود عن قبول حكمه، إنما هو حرمان لهم عن الهدى بسبب ما اكتسبوا من الذنوب والمعاصي.
ثم هَوَّنَ اللهُ عَلَى رَسُولِهِ ﷺ ما قد يجده من ألم بسبب تمرّد اليهود والمنافقين، وإعراضهم عن الحق الذي جاءهم به ودعاهم إليه بقوله: ﴿وَإِن كَثِيرًا مِّنَ النَّاسِ لَفٰتٰسِقُونَ﴾، أي أن كثيراً من الناس عُصاة خارجون عن طاعة ربهم ورسوله.

And judge [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away, then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient (Al-Maidah 5:49).

The verse emphasizes that the Holy Prophet must adhere to the rule of God and not follow the whims of those Jews who appealed to him to pass judgement among them. [The Prophet] should be aware of their lies and fraud.

Allah tells His Prophet that turning their backs on accepting his judgment deprives Jews of guidance because of their sins and transgressions.

And then Allah alleviated the pain the Prophet may have sustained because of the rebellion of the Jews and hypocrites by turning their backs to the truth, which he brought to them and called them to accept.

51. *Arabic Language*, Vol. 1, Grade 9, 2019, p. 61. (Previously—*Arabic Language*, Vol. 1, Grade 9, 2018, p. 61.)

Students in grade 9 Arabic study a story describing a firebomb attack on Israeli passengers traveling on a bus, reporting the terror incident as a “barbecue party” [haflat shiwaa’].

الجار: حَظَرُ التَّجَوُّلِ لَا يَشْمَلُنَا فِي (الشَّرَفَةِ) مَفْرُوضٌ عَلَى
(التَّارِيشِ) عَلَى مَا يَتَدَوُّ هُنَاكَ حَفْلَةٌ شِوَاءٍ بِالقُنَابِلِ الحَارِقَةِ لِإِخْدَى
حَافِلَاتٍ مُسْتَعْمِرَةٍ (بِساغوت) عَلَى الجَبَلِ الطَّوِيلِ.

*The “barbecue party” expression is highlighted in yellow.

The neighbor: 'The curfew does not include us in Al-Sharafah [neighborhood]. It is imposed on Al-Natarish [neighborhood]. It seems that there is a barbecue party [haflat shiwaa'] there with firebombs [Molotov cocktails] on one of the buses of the colonial settlement “Psagot” on Mount Al-Tawil.

52. *Islamic Education*, Vol. 1, Grade 11, 2019, pp. 114–115. (Previously—*Islamic Education*, Vol. 1, Grade 11, 2018, pp. 114–115.)

Islam is characterized as a religion of war rather than of peace. In a chapter that teaches about different types of *jihad* and rules of war, a pessimistic statement affirms that war has always existed and always will. Islam accepts it as a religious "*legitimate necessity*." The term: *jihad*, is mostly explained in the chapter as fighting against Islam's enemies—the infidels—while emphasizing that those who are not Muslims and engage in war "*involve killing people and seizing their countries' wealth with no right, arrogance on earth and oppression of peoples*."

ضوابط الحرب في الإسلام:

الحرب ظاهرة لازمت الإنسانية منذ فجر التاريخ، وهي في الإسلام ضرورة شرعية ولها ضوابط وقيم قبلها وأثناءها وبعدها، ومن أبرز هذه القواعد ما يأتي:

١ - إنذار الكفار قبل المعركة، فما من معركة يخوضها المسلمون إلا وعليهم دعوة المشركين إلى الإسلام أولاً، أو خضوعهم لأحكامه ثانياً، وإلا فإنهم يختارون الحرب بأنفسهم؛ لرفضهم أحد الأمرين، وقد كان المسلمون من عهد النبي ﷺ والخلفاء من بعده يفعلون ذلك.

مشروعية السلم والحرب في الإسلام:

الأصل في العلاقات بين المسلمين وغيرهم أن تكون قائمة على الأمن والسلام، وأن الحرب التي يُطلق عليها في الإسلام مصطلح الجهاد، شُرعت لحماية المجتمع المسلم من اعتداء الكافرين والمستكبرين، وقتال من يقف في وجه دعوة الإسلام، ويمنع وصولها إلى الأمم الأخرى، وهي نوعان:

أتعلم

أهداف الجهاد في الإسلام أهداف نبيلة، تتعلق بدحر المعتدي ونشر الدعوة، وحماية الضعفاء، بينما أهداف الحرب عند غير المسلمين أهداف غير نبيلة، تتعلق بقتل الناس، والاستيلاء على ثروات بلادهم بغير حق، والاستكبار في الأرض، وظلم الشعوب.

The Rules of War in Islam:

War is a phenomenon that has accompanied humanity since the dawn of history, and in Islam it is a legitimate necessity [dharurah shar'iyah] and it has controls and values before, during and after:

1. Infidels should be given a warning before the battle to adopt Islam or live under the rule of Islam under its conditions.

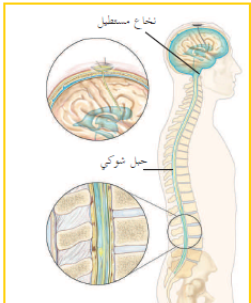
The relations between Muslims and non-Muslims should be based on security and peace. War, which is referred to in Islam by the term 'jihad,' has been legislated for the defense of Muslim society against attacks by the infidels and the arrogant ones and in order to fight those who stand in the way to preaching to Islam and prevent its reaching other nations.

The goals of jihad in Islam are noble goals related to the defeating of the aggressor, the spread of [Islamic] preaching and the protection of the weak, while the goals of war among non-Muslims are not noble. [They] involve killing people and seizing their countries' wealth with no right, arrogance on earth and oppression of peoples.

53. *Science and Life*, Vol. 2, Grade 7, 2019, p. 59. (Previously—*Science and Life*, Vol. 2, Grade 7, 2018, p. 59.)

In biology, the importance of the human spine is taught through a story of "Zionist aggression" causing paralysis.

نشاط (٩) حذر وقدر



تغيّب علي عن المدرسة نتيجة إصابة عموده الفقري الذي أدى إلى شلله إثر عبثه بجسم مشبوه من مخلفات العدوان الصهيوني على غزة. فقرر زملاؤه زيارته للاطمئنان على صحته. أجب عن الأسئلة الآتية:

- ما الأعضاء المتضررة عند علي؟ ولماذا؟
- ما المقصود بالعمود الفقري؟ وما أهميته؟
- ما أهمية الحبل الشوكي بالنسبة للجسم؟
- ما الآثار المتوقع حدوثها للجسم في حال حدوث تلف في الحبل الشوكي؟
- ما أثر العدوان الصهيوني على كل من البيئة والصحة؟
- ما احتياطات السلامة الواجب مراعاتها عند مشاهدة جسم مشبوه؟
- ما طرق المحافظة على صحة الحبل الشوكي وسلامته؟

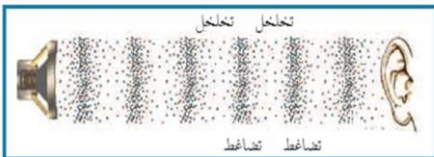
Ali was absent from school as a result of an injury to his spine, which led to his paralysis. He played with a suspicious object—one of the remnants of the Zionist aggression . . . Which parts of Ali were damaged? And why? What is the significance of the spinal cord to the body? What are the likely effects of spinal cord damage on the body?

54. *Science and Life*, Vol. 2, Grade 8, 2019, p. 35. (Previously—*Science and Life*, Vol. 2, Grade 8, 2018, p. 53.)

A physics example in a science textbook discussing sound waves accuses the Zionist occupation of impeding the call for prayer from the minarets of Al-Aqsa Mosque.



٥. تمنع قوات الاحتلال الصهيوني رفع الأذان في مآذن المسجد الأقصى. ناقش.



The forces of the Zionist Occupation prohibit the amplification of the call for prayer (adhan) in the minarets of the Al-Aqsa Mosque. Discuss.

56. *History*, Vol. 2, Grade 11, 2019, p. 11. (Previously—*History*, Vol. 2, Grade 11, 2018, p. 11.) Martyrdom is encouraged and described positively as "fuel that fed the Intifada and gave it the power to go on" in a chapter about liberation movements. The text describes the vast number of casualties and damage, as being the key to success of national liberation movements.

عوامل نجاح حركات التحرر الوطني:

نشاط (٥): نقرأ النصوص الآتية، ونستنتج، ثم نُجيب:

اتَّسمت الانتفاضة الفلسطينية الأولى (الانتفاضة الشعبية) عام ١٩٨٧م، بالعصيان المدني الواسع، وبالشمولية، والسرية، والتنظيم الجيد، والمشاركة الفاعلة من كل شرائح المجتمع، كما أنها حملت في طياتها بذور التجديد، فدم كل شهيد كان وقوداً يغذي الانتفاضة، ويمدها بالقوة؛ لتستمر، وتشديد الاحتلال وقمعه، عزز الانتفاضة الشعبية، وصاعد من جذورها. وتضاربت الإحصائيات حول أعداد الشهداء والجرحى، فبعضها تحدت عن استشهاد حوالي ١٢٠٠ فلسطيني، أما عدد الجرحى فوصل إلى (١٢٠) ألفاً، ووصل عدد الأسرى والمعتقلين إلى (١٢٠) ألفاً، بينما سُرد (١٥٠) ألف مواطن عن منازلهم.

صحيفة الحياة الجديدة، عدد ٥٧٨٠، ٢٠١١م.

The first Palestinian Intifada was characterized by vast civil disobedience, comprehensiveness, confidentiality, good organization and active participation on the part of all segments of society. It also carried in its womb the seeds of renewal, for the blood of each martyr was the fuel that fed the Intifada and gave it the power to go on. The increased oppression on the part of the Occupation increased the popular Intifada and intensified its sharpness. The statistical data regarding the numbers of martyrs and the wounded contradicted one another. Some talked of the martyrdom of 1,200 Palestinians. As for the number of the wounded, it reached 120,000. The prisoners-of-war and detainee's number was 120,000, while 150,000 civilians were forced to leave their houses.

57. *Geography*, Grade 12, 2019, p. 121. (Previously—*Geography*, Grade 12, 2018, p. 133.) Tourist religious sites in Jerusalem include the Dome of the Rock and the Church of the Holy Sepulcher. Jewish holy sites are ignored.

■ الأماكن الدينيّة: أدى وجود الأماكن الدينيّة في بعض البلدان العربيّة إلى جعلها مناطق سياحة دينية كما هو الحال في المملكة العربيّة السعوديّة، التي تمثّل وجهة حج المسلمين من مختلف أنحاء العالم، حيث توجد مكة المكرمة التي تحتضن الكعبة المشرفة والمسجد الحرام، والمدينة المنورة التي يوجد فيها المسجد النبوي الشريف. وفلسطين التي توجد فيها مدينة القدس التي تحتضن المسجد القبلي وقبة الصخرة المشرفة، وكنيسة القيامة، ومدينة بيت لحم التي يوجد فيها كنيسة المهد، ومدينة الناصرة التي يوجد فيها كنيسة البشارة.

Religious sites: [...] Jerusalem in Palestine which holds the Qibli Mosque, the blessed Dome of the Rock and the Church of the Holy Sepulcher.

58. *Arabic Language*, Vol. 1, Grade 10, 2019, p. 19. (Previously—*Arabic Language*, Vol. 1, Grade 10, 2018, p. 18.)

Fifth-graders learn a story titled “Jerusalem, the spirit of Palestine” containing radical religious and national messages. Rape and defloration are used as metaphors while Jewish history and heritage are depicted as forgery. Palestinian children learn that they are part of a long history of martyrs who sanctify the soil with their blood, while dying in battles against invaders.

الصُّلَحَاءِ، وَمِحْضُنُ أَنْبَلِ النَّبَلَاءِ مِنَ الصَّحَابَةِ الْأَجْلَاءِ، وَالْآلَافِ الْمُؤَلَّفَةِ
مِنَ الْأَبْرَارِ وَالشُّهَدَاءِ الَّذِينَ صَمَّخُوا ثُرَابَهَا الطَّهُورَ بِدِمَائِهِمِ الرَّكِيَّةِ، وَفَدَوْهَا
بَأُرْوَاهِمِ الطَّاهِرَةِ، وَهُمْ يُنَافِحُونَ عَنْهَا الْعُرَاةَ الْعَابِرِينَ، وَالطُّغَاةَ الْغَاصِبِينَ،
الَّذِينَ تَعَاوَرُوا بَعْدَهُمْ قَدِيمًا، وَمَا فَتِنُوا حَتَّى الْيَوْمِ يَصُبُّونَ عَلَيْهَا جَامَ
حِقْدِهِمْ، وَرَذِيلَ فُجُورِهِمْ، ظَانِّينَ أَنَّهْمَ مَلَكَوْا نَاصِيَتَيْهَا، وَحَازُوا قَصَبَ
السَّبْقِ فِي حَلَبَتَيْهَا، وَأَفْلَحُوا بِالْقُوَّةِ الْغَاشِمَةِ، وَالْقَفْزِ فَوْقَ الْقُرُونِ بَطِيٍّ
سَجَّلَهَا الْحَضَارِيُّ الْعَرَبِيُّ الْوَضِيءِ، صَفْحَةً تَلَوَّ أُخْرَى؛ لِيَصِلُوا مَا ضِيًّا
مُشَوَّهًا مَبْتُورًا بِحَاضِرٍ قَائِمٍ عَلَى النَّهْبِ وَالْقَهْرِ وَالتَّزْوِيرِ وَالْاِغْتِصَابِ، وَمَا
عَلِمُوا أَنَّهُمْ وَاهِمُونَ، وَلَوْ شَقُّوا الْمَرَائِرَ، وَمَرَّقُوا الثِّيَابَ، وَانْتَحَلُوا الْأَسْبَابَ.

*And the thousands of righteous and martyrs who have beautified her pure soil with their innocent blood and who have given her their pure souls. And they defend her from passing invaders and oppressive tyrants, who flanked her in their treachery from all sides, and continue this day to pour on her their hate and despicable lewdness. They believe that they have held her by the forelock, and won the race at her racetrack, and succeeded, with brute force, by jumping over the centuries, to close down her radiant record of Arab culture, page after page, so that they could bring a distorted and amputated past into a present founded on plunder, coercion, **forgery and rape**. What they do not know is that they are deluding themselves, even if they broke the glands, and tore the dresses, and made excuses.*

59. *Mathematics*, Vol. 1, Grade 3, 2019, p. 9. (Previously—*Mathematics*, Vol. 1, Grade 3, 2018, p. 8.)

A grade 3 math exercise asks students to read a phrase, containing the number of martyrs in the First Intifada and then to write the correct number appearing in a list of other numbers.

١١ أقرأ العبارات الآتية، ثم أكتب العدد المثلون بالرموز في:

(أ) طول سور القدس أربعة آلاف ومئتا متر.

(ب) عدد المدارس في فلسطين عام ٢٠١٥ م هو

ألفان وثمانمائة وستة وخمسون مدرسة.

(ج) عدد شهداء الانتفاضة الأولى ألفان وستة وعشرون شهيداً.

Math Exercise #11c: The number of the martyrs of the First Intifada is 2026 martyrs.

60. *Islamic Education*, Vol. 1, Grade 10, 2019, p. 39–40. (Previously—*Islamic Education*, Vol. 1, Grade 10, 2018, p. 39–40.)

Death is described as unavoidable and predestined. This theological claim is connected directly with a call to engage in *jihad*, leaving no room for different interpretations.

٢- الشجاعة والإقدام، فالمسلم لا يخاف الموت، فهو حقّ، والأجل محدود مقدّر، والتعاس عن البذل والجهاد لا يزيد في عمره، والشجاعة لا تُنقصه، فهو يأبى الذلّ والهوان، بل يطلب العزة والكرامة لنفسه ولأمتّه. قال تعالى: ﴿أَيُّمَّا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ﴾ (النساء: ٧٨).

التقويم

١- أضع إشارة (✓) أمام العبارة الصحيحة، وإشارة (x) أمام العبارة غير الصحيحة ثم أنقل الإجابة إلى دفترتي:

أ- خروج بعض الصحابة للجهاد هو سبب موتهم. ()

٥- أَعْلَلْ:

أ- مسارعة المسلم تلبية نداء الجهاد دوماً.

Courage and Audacity: The Muslim is not afraid of death since it is unavoidable. Destiny is predestined and failure to strive and make the jihad does not increase one's age, and courage does not diminish it. He rejects humiliation and disgrace and seeks glory and dignity for himself and his nation.

1- I will mark (V) by the true statement and (X) by the false statement and then transfer the answer to my notebook:

a. The companions of the Prophet's joining jihad is the reason for their death.

5- Explain:

a. The Muslim always hurries to respond to the call for jihad.

61. *Arabic Language*, Vol. 1, Grade 7, 2019, p. 67. (Previously—*Arabic Language*, Vol. 1, Grade 7, 2018, p. 66.)

In an apparent reference to Israel, a linguistics textbook presents a poem on the fall of Jerusalem to 'Satan's aides.'

أَيُّنَ الْفَوَارِسِ

جَمِيلَ عِيَادِ الْوَحِيدِيّ / فِلَسْطِينِ

- ١- لا الخَيْلُ خَيْلِي وَلَا الْفُرْسَانُ فُرْسَانِي فَأَجْمَلِي اللَّوْمَ إِنَّ اللَّوْمَ أَعْيَانِي
- ٢- وَهَذِهِ الْخَيْلُ فِي الْوَاهِنَا عَبَشُ وَفِي عِرَاقِبِهَا قَدْ شَكَّ وَجْدَانِي
- ٣- وَالْخَيْلُ إِنْ لَمْ تَكُنْ دَوْمًا مَوْحَدَةً تَعِشُ فَرِيْسَةً إِذْ لَالٍ وَإِذْعَانِ
- ٤- أَيُّنَ الْفَوَارِسِ لِلْأَفْصَى تُحَرَّرُهُ مِنْ قَبْضَةِ الْكُفْرِ مِنْ أَعْوَانِ شَيْطَانِ؟
- ٥- أَيُّنَ الْفَوَارِسِ لِلْإِيْوَانِ تُنْصَحُهُ؟ فَنَفِي فِلَسْطِينِ يَعْلُو أَلْفُ إِيْوَانِ

Where are the horsemen [who will ride] toward Al-Aqsa [Mosque] to liberate it from the fist of unbelief, from Satan's aides?

62. *Islamic Education*, Vol. 1, Grade 8, 2019, pp. 20–21. (Previously—*Islamic Education*, Vol. 1, Grade 8, 2017, pp. 20–21.)

Permission to own slaves and "slave girls" is taught in a lesson teaching that sexually "enjoying wives" is the religiously allowed purpose of marriage. It claims that men in the pre-Islamic period used to own slave girls for sexual pleasure "when slavery was spread in the world". A clarification is adding explaining that "The ruling in the verse is a historical judgment, which ended with the end of slavery." This is a misinterpretation of the Qur'anic verses given in this chapter; it stands in contradiction with Qur'anic verses which call for gender equality and treating women with respect.

فالحلال لهم هو الاستمتاع بالزوجات، والجاريات من مملك اليمين، وكل من فعل غير ذلك فهو من المتعدّين لحدود الله، المتعرضين لغضبه.

إضاءة: ملك اليمين: أي الرقيق من النساء. وحكم استمتاع المسلم بما يملك من جوارٍ جائز، هذا عندما كان الرّق منتشرًا في العالم كله. أما اليوم فلا يوجد رقيق (ملك يمين) أصلًا، والإسلام مع تحرير الإنسان من الرّق. فالحكم الموجود في الآية الكريمة هو حكم تاريخي، انتهى بانتهاء الرّق.



It is permissible for them to enjoy wives, and slave girls, which they own as bondmaids, and anyone who does otherwise is among the transgressors to the limits ordained by Allah, and are exposed to his wrath.

Clarification:

Bondswomen: namely, slaves from among the women. The rule is that a Muslim is allowed to enjoy the slave girls that he owns; this is when slavery was widespread throughout the world. But today there are no slaves (bondswomen) at all, and Islam is for the liberation of man from slavery. The ruling in the verse is a historical judgment, which ended with the end of slavery.

63. *Islamic Education*, Vol. 1, Grade 6, 2019, p. 29. (Previously—*Islamic Education*, Vol. 1, Grade 6, 2018, p. 29.)

Rewards to faithful Muslims emphasize sexual incentive. While the quotation below does not directly mention those dying in battle, Islamic education textbooks as whole significantly describe faithful Muslims as those who conduct *jihad* for the sake of Allah and die as martyrs.

وتتوالى الآيات الكريمة بذكر النعم على المؤمنين، حيث التّمرّ قريب يقطفونه دون عناءٍ ومشقة. وزيادة في التّعيم والإكرام من الباري سبحانه، فإنّ المؤمن يتزوّج من النساء العفيفات اللواتي لم يتزوّجن أحد من قبل، وشبّه الله تعالى هؤلاء النسوة بالياقوت والمرجان من شدة جماليهن. وكلّ هذه النعم يُجازي الله بها عباده المؤمنين لقاء إحسانهم في الدنيا، فجزاء العمل الحسن الثواب الجزيل، وكلّ هذا يتطلّب منا المواظبة على شكره سبحانه، وعبادته كما يُحب، ويرضى.

The verses are followed by the mention of blessings to the faithful, where the fruit is easy to pick without any effort or trouble. And plenty of bliss and generosity from the Almighty. And the believer marries chaste women who had never been married before. And Allah likened these women with sapphires and coral in the intensity of their beauty. All of these blessings are rewarded by Allah to His faithful worshipers for their benevolence in this world. The reward for good deeds is a great indeed. All this requires us to persevere in thanking Him, and worshiping the way that He loves and which pleases Him.

64. *Islamic Education*, Grade 12, 2019, p. 74. (Previously—*Islamic Education*, Grade 12, 2018, p. 74.)

Ribat, protection of Islamic land and holy sites, is encouraged. It explains that *Ribat* means living a "normal" existence while readying oneself for *jihad*—in places such as Palestine and the Sham (Greater Syria, the Levant), where danger lurks from the "*enemies of Islam*."

أولاً - الرباط في سبيل الله:

الرباط: هو الإقامة، مع إعداد النفس للجهاد في سبيل الله، والدفاع عن الدين والمسلمين، في الأماكن التي يُخشى على أهلها من أعداء الإسلام. كالإقامة في أرض فلسطين خاصة، وبلاد الشام عامة. والرباط أفضل الأعمال التي يبقى ثوابها بعد موت صاحبها؛ لأن أعمال البر كلها قد لا يتمكن منها إلا بالسلامة من العدو وحراسة الثغور، فيجري عليه أجر كل أعمال البر التي تقام بسبب رباطه.

Ribat: preparing one's soul to [to engage in] jihad for the sake of Allah and defending religion and the Muslims, as one continues to reside in places where people are afraid of the enemies of Islam. This refers particularly to residing in the land of Palestine and generally to the Levant [bilad al-sham, Greater Syria]. And ribat is the best deed that remains rewarded after one's death; because all the acts of righteousness could not occur unless safety from the enemy is secured and one keeps guarding. So the [one who engages in ribat] gains the reward of all the acts of righteousness that are held because of his ribat.

65. *Mathematics*, Vol. 2, Grade 7, 2019, p. 105. (Previously—*Mathematics*, Vol. 2, Grade 7, 2018, p. 105.)

The laws of probability are taught through the commemoration of Palestinians killed during the Land Day events of 1976.

نشاط (١):

استشهد ستة فلسطينيين في الثلاثين من آذار عام ١٩٧٦م، خلال دفاعهم عن الأراضي التي حاول الاحتلال مصادرتها، ومن يومها عُرف بيوم الأرض الخالد، ويتمُّ احتيائه كلَّ عام.

في إحدى المدارس صفٌّ فيه ٢٥ طالبة، اقترحت ٧ طالبات إحياء المناسبة من خلال الإذاعة المدرسية فقط، بينما اقترحت ٨ طالبات تنظيم بطولة رياضية فقط، و٤ طالبات اقترحن إحياء المناسبة من خلال الإذاعة المدرسية، وتنظيم بطولة رياضية معاً.

شهداء يوم الأرض الخالد ٣٠ آذار ١٩٧٦

 الشهيد أحمد الخياط عمر ٢٤ سنة	 الشهيد هانيه الخياط عمر ٢٤ سنة	 الشهيد أحمد الخياط عمر ٢٤ سنة
 الشهيد أحمد الخياط عمر ٢٤ سنة	 الشهيد هانيه الخياط عمر ٢٤ سنة	 الشهيد أحمد الخياط عمر ٢٤ سنة

Activity 1:

Six Palestinians were killed on March 30th 1976 while defending the lands which the Occupation attempted to expropriate. Since then, that day was known as the eternal Land Day and it is commemorated every year. One of the schools has a class of 25 students; seven suggested to commemorate the occasion through the school radio station only, eight suggested to organize a sports championship only, and four suggested to do both.

66. *National and Social Upbringing*, Vol. 1, Grade 4, 2019, p. 7. (Previously—*National and Social Upbringing*, Vol. 1, Grade 4, 2018, p. 7.)

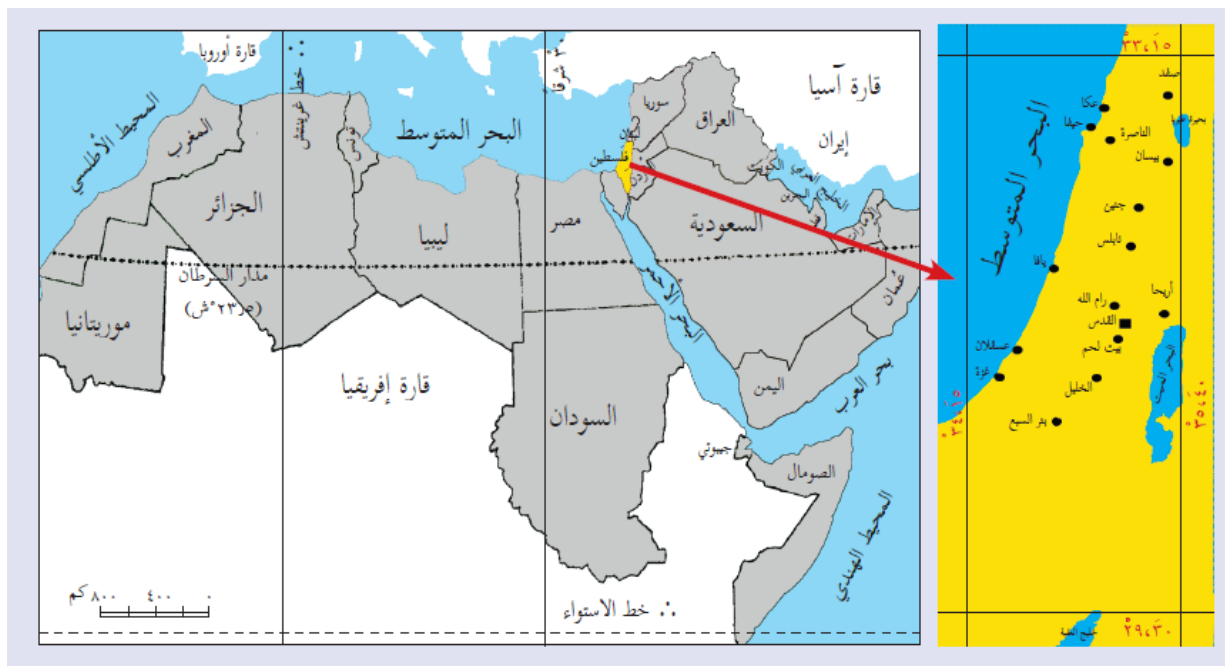
A map for fourth graders: "States of the Arab Homeland," appears with a Palestinian flag and the name Palestine flying over the entire territory of Israel, the West Bank and Gaza.



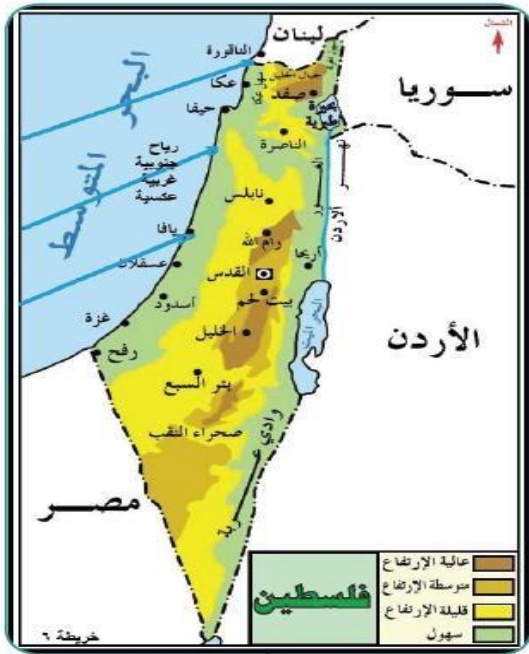
67. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, p. 10.

(Previously—*Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2018, p. 10.)

Israel doesn't appear in a geography map (below-left); cities in Israel proper such as Jaffa, Haifa, Safed, Tiberius, Acre and Nazareth are considered Palestinian (below-right).



68. *Geography*, Grade 12, 2019, p. 39. (Previously—*Geography*, Grade 12, 2018, p. 45.) This map does not use the name "Israel" nor does it include Israeli cities such as Tel Aviv, and completely ignores current borders and agreed boundaries (Green Line, Gaza Strip, etc.)



69. *Mathematics*, Vol. 2, Grade 6, 2019, p. 9. (Previously—*Mathematics*, Vol. 2, Grade 6, 2018, p. 9.) The Negev desert is described as an integral part of Palestine, with no mention of the existence of Israel.

الدرس الثاني
النسبة (١)

نشاط (١):

تُعدُّ صحراء النقب جزءاً لا يتجزأ من أرض فلسطين، وتبلغ مساحتها حوالي ١٤ ألف كيلو متر مربع، لإيجاد نسبة ما تمثله هذه الصحراء إلى مساحة فلسطين التي تبلغ حوالي ٢٧ ألف كيلو متر مربع:

الكسر العادي الذي يمثل مساحة صحراء النقب من مساحة فلسطين

$$\frac{\text{مساحة صحراء النقب}}{\text{مساحة فلسطين}} =$$

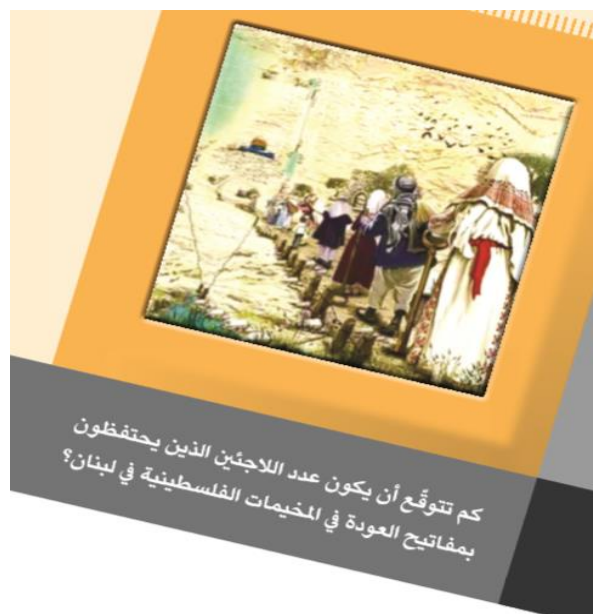
$$\frac{\boxed{}}{\boxed{}} =$$

Activity 1

The Negev Desert is an integral part of the land of Palestine. Its area is around fourteen thousand km². Calculate the ratio of this desert from the area of Palestine, which is twenty-seven thousand km² . . .

70. *Mathematics* (Literature and Sharia), Grade 11, 2019, p. 30. (Previously—*Mathematics* (Literature and Sharia), Grade 11, 2018, p. 30.)

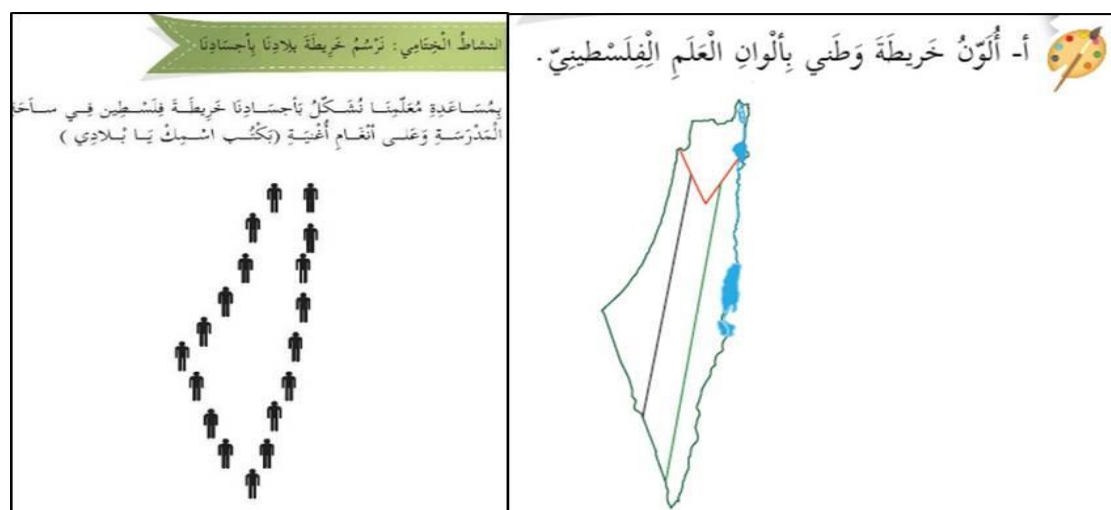
The "right of return" reappears on the opening page of Unit 2 - Statistics and Probabilities in a mathematics textbook with the following assignment: "What do you expect to be the number of refugees in the Palestinian refugee camps in Lebanon who hold the return keys"?



What do you expect to be the number of refugees in the Palestinian refugee camps in Lebanon who hold the return keys?

71. *National and Life Education*, Vol. 1, Grade 2, 2019, pp. 8, 13. (Previously—*National and Life Education*, Vol. 1, Grade 2, 2018, pp. 8, 13).

Children in the second grade are instructed to color a map of Palestine that excludes Israel and contoured according to the colors of the Palestinian flag's lines and colors. Another exercise in the same book asks students to formulate a map of Palestine with their bodies.



[Above picture–left]

Final Activity: We will draw the map of our country with our bodies.

[Above picture–right]

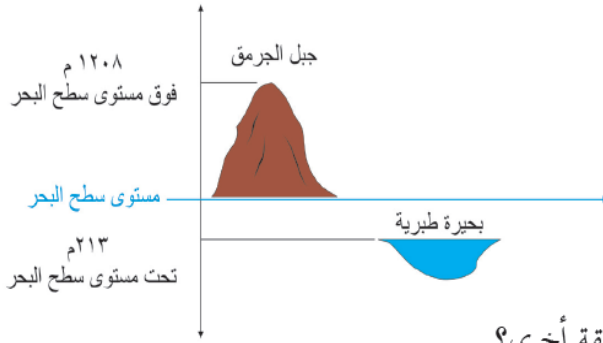
A. I will color the map of my homeland with the colors of the Palestinian flag.

72. *Mathematics*, Vol. 1, Grade 7, 2019, p. 4; *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, p. 16. (Previously—*Mathematics*, Vol. 1, Grade 7, 2018, p. 4; *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2018, p. 16.)

The Galilee mountains are Palestinian and the "highest mountain in Palestine" is Mt. Meron [Jabal al-Jarmaq], Israel's highest mountain, while the Sea of Galilee is also in Palestine.

نشاط (١):

الجليل الفلسطيني يقع شمال فلسطين ويضم أعلى جبل في فلسطين (الجرمق) وأما بحيرة طبرية العذبة فهي امتداد لحفرة الانهدام الافريقي الاسيوي، تأمل الشكل المجاور ثم أجب:



- (أ) يبلغ ارتفاعُ جبلِ الجرمقِ
عن مستوى سطحِ البحرِ _____ .
- (ب) يقع مستوى سطح بحيرة طبرية
تحت _____ سطح البحر.
- (ج) كيف نعبّر عن الارتفاع والانخفاض بطريقة أخرى؟

The Palestinian Galilee is located in the north of Palestine and includes the highest mountain in Palestine (Jabal al-Jarmaq) while Lake Tiberius is a direct continuation of the Great Rift Valley.



جبل الجرمق

* الجبال الشماليّة (جبال الجليل):

تمتدّ من الحدود اللبنانيّة حتّى سهل مرج ابن عامر، ويوجدُ فيها جبل الجرمق، أعلى قِمَمِ فلسطين، حيث يرتفع حوالي (١٢٠٨م) عن مستوى سطح البحر، بالإضافة إلى جبل حيدر، وجبل كنعان. وتُعدُّ جبال الجليل منطقة مهمّة؛ نظراً لوجود الغابات التي تكسوها، ووفرة أمطارها، وكثرة ينابيعها. ومن المدن التي تقع فيها: صفد، وشفّا عمرو.

The Northern Mountains (the Galilee Mountains):

Extending from the Lebanese border to the Jezreel Valley. That is the location of Jabal al-Jarmaq [Mt. Meron], the highest mountain in Palestine [with a height of 1,208 meters above sea level], as well as Jabal Heddar [Mt. Ha'ari] and Mount Canaan. The Galilee Mountains are an important area, due to the forests that cover them and due to the large amounts of rainfall and springs in them. Among the cities [in the Galilee] are Safed and Shefa-Amr.

73. *Social Studies*, Vol. 2, Grade 5, 2019, p. 17. (Previously—*Social Studies*, Vol. 2, Grade 5, 2018, p. 18.)

In a chapter teaching the importance of livestock, the "Zionist Occupation" is blamed for the lack of animal life in Palestine.



التفسيذ:

- نلاحظ الصور ونعبر عن مضمونها.
- نتناقش في الأمور التالية:
- أهم المشاكل التي تواجه تربية الحيوانات في فلسطين.
- أهمية الثروة السمكية للفلسطينيين.
- دور الإحتلال الصهيوني في قلة الثروة الحيوانية في فلسطين.
- نقترح حلولاً لبعض المشاكل التي تواجه الثروة الحيوانية في فلسطين.

* Look at the pictures and express their content.

* Discuss the following:

- The most important problems facing animal raising culture in Palestine.
- Importance of fish abundance to Palestinians.
- The Zionist occupation's role in the scarcity of animal abundance in Palestine.

* Propose solutions to some of the problems facing animal abundance in Palestine.

74. *Science and Life*, Vol. 2, Grade 7, 2019, p. 66. (Previously—*Science and Life*, Vol. 2, Grade 7, 2018, p. 66.)

Children study about their hormones and the functioning of the pituitary gland in biology through the example of a violent clash in a demonstration with the Israeli army and are asked the following questions:



أجب عن الأسئلة الآتية:

- ما الموقف الطارئ الذي أثار هلع الأطفال وخوفهم؟
- أي من من أجهزة الجسم تتكامل معاً لمواجهة هذا الموقف؟ وضح ذلك.
- على أي الغدد الصماء أثر الدماغ لمواجهة الموقف؟
- ما اسم الهرمون الذي أفرزته هذه الغدة؟
- ما أثر هذا الهرمون على كل من القلب، وحركات التنفس، والبنكرياس؟

Answer the following questions:

- * What is the sudden situation that led to the panic of the children?
- * What organ in the body was activated by that event?
- * What endocrine gland operated?
- * What is the name of the hormone that forwarded it to the gland?
- * What effect does this hormone have on the heart, breathing movements, and pancreas?

75. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, p. 103.
 (Previously—*Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2018,
 p. 103.)

The name "Israel" does not appear in geography studies.



76. *Social Studies*, Vol. 1, Grade 5, 2019, p. 19. (Previously—*Social Studies*, Vol. 1, Grade 5, 2018,
 p. 22.)

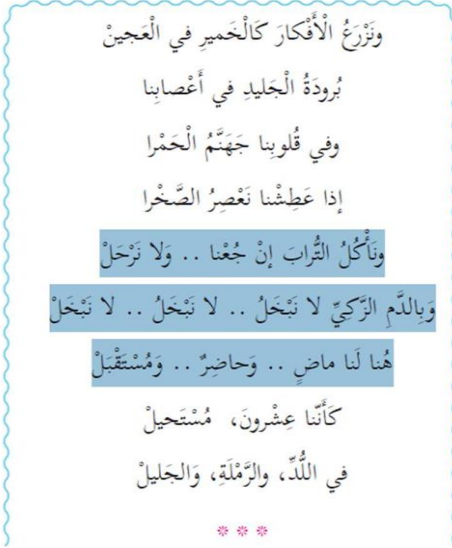
Palestine (in red), is at the center of the Arab Homeland. Israel is not on the map.



خريطة الوطن العربي السياسية

77. *Arabic Language*, Vol. 1, Grade 10, 2019, p. 133. (Previously—*Arabic Language*, Vol. 1, Grade 10, 2018, p. 133.)

Children are encouraged to offer their blood. Spilling their blood is featured in Tawfiq Ziad's poem, "*We Shall Remain*," featuring the awaited return to Israeli cities, such as Lod [home of Israel's international airport], Ramla and the Galilee.



*And [our] pure blood, we will not spare, will not spare, will not spare
Here we have a past, a present and a future.
As though we were twenty impossibilities
In Lod, Ramla and the Galilee.*

78. *Social Studies*, Vol. 1, Grade 9, 2019, p. 51. (Previously—*Social Studies*, Vol. 1, Grade 9, 2018, p. 53.)

The curriculum showcases Islamist and nationalistic role models of female martyrs who carried the banner of resistance and liberation against colonialism and imperialism through armed struggle and terrorism. Here, Dalal Mughrabi, who in 1978 participated in a PLO attack, is portrayed as having killed more than thirty Israeli soldiers. In fact, the attack resulted in the murder of thirty-eight Israeli citizens, including thirteen children.

كان للمرأة العربية دور بارز في مقاومة الاستعمار، فلم تتوانَ عن الالتحاق بقواعد الثَّوار ومراكز التدريب، كما قادت العمليات الفدائية ضد الاحتلال، فتصدَّرت قوائم الشَّهداء والجرحى والأسرى، مثل جميلة بوحيرد الجزائرية التي قاومت الاستعمار الفرنسي في الجزائر، ودلال المغربي التي قادت عملية دير ياسين الفدائية على السَّاحل الفلسطيني عام ١٩٧٨م، وأسفرت عن مقتل ما يزيد عن ثلاثين جنديًا، وغيرهما العديد من النساء اللواتي حملن شعار المقاومة والتحرر في وجه الاستعمار.

Arab women had a prominent role in resisting imperialism. They did not hesitate to join the bases of the revolutionaries and the training centers. They also led guerrilla operations against the occupation. They led the lists of martyrs, wounded and prisoners, such as Djamilia Bouhired, who resisted French colonialism in Algeria; and Dalal Mughrabi who led the Deir Yassin operation on the Palestinian coast in 1978, which resulted in the deaths of more than thirty soldiers. And [there were] many more women, apart from these two, who carried the banner of resistance and liberation in the face of colonialism.

79. *Social Studies*, Vol. 1, Grade 6, 2019, p. 14. (Previously—*Social Studies*, Vol. 1, Grade 6, 2018, p. 13.)

Students are asked to look at a map entitled "*Map of Palestine*" (below) that covers all the territory of Israel proper and to calculate the "*distance between Haifa and Jaffa*" and "*the length of the Palestinian-Egyptian border*."



- 5) Use the map of Palestine and the scale of the map to calculate:
- Distance between the cities of Haifa and Jaffa.
 - Length of the Palestinian-Egyptian border.

80. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, p. 4. (Previously—*Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2018, p. 4.)

Map of Palestine (below):

Israel and Israeli sites are not designated; an exercise in geography includes only "classic" Palestinian names with significant Arab populations. Israeli cities in Israel proper such as Jaffa, Acre, Safed, Haifa, Nazareth, Tiberias, Lod and Ramla and Beersheba are typically included and described as Palestinian; Tel-Aviv is excluded while Eilat is designated as Um-Rashrash.



81. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, p. 15.
(Previously—*Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2018, p. 15.)

The Jezreel (*Marj Ibn Amer*) and Beit Netofa (*Batuf*) valleys in Israel proper are mentioned as Palestinian valleys.

٢- السهول الداخليّة:

تكثر السهول الداخليّة في فلسطين، وتختلف في مساحتها، من منطقة إلى أخرى، ومن الأمثلة عليها سهول: مرج ابن عامر، والبطوف، وصانور، وعزّابة، وحوّارة.



سهول البطوف: يقع شمال شرق مدينة الناصرة، وتبلغ مساحته ٥٢ كم^٢.



سهول مرج ابن عامر: يقع بين جبال الجليل وجبال نابلس، وتبلغ مساحته ٣٥١ كم^٢.

2- Inner Valleys

There are many valleys in Palestine and they vary in size from one area to another. Examples include plains: Marj Ibn Amer, Batuf, Sanur, Arrabah and Hawara.

[Above picture—left] Batuf Valley: Located northeast of Nazareth, covers an area of 52 km².

[Above picture—right] Marj Ibn Amer Valley located between the Galilee Mountains and the mountains of Nablus, covers an area of 351 km².

82. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, p.14.

(Previously—*Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2018, p.14.)

The entire Mediterranean shoreline from its northern point in Rosh Hanikra (*Ras al-Naqoura*) in Israel proper to Rafah in the Gaza strip is mentioned as "*Palestine's Coastal Strip*" in a tenth grade geography textbook.

أولاً. السهول:



نشاط (٣): تدرّج في مجموعات، ولاحظ الخريطة، ثم نستنتج الحقائق الآتية المتعلقة بالسهول الساحليّة الفلسطينيّة:

- امتداد السهل الساحليّ.
- اتساع السهل الساحليّ نازحاً، وضيقة نازحاً أخرى.
- نذكر أسماء مدن ساحليّة.

١- السهل الساحليّ الفلسطينيّ:

يمتد السهل الساحليّ الفلسطينيّ بشكل مواز لساحل البحر المتوسّط، من رأس الناقورة شمالاً إلى رفح جنوباً بطول (٢٤٠ كم)، وتبلغ مساحته (٣٢٤٤ كم^٢). ويمتاز بضيقة في الشمال؛ بسبب قرب الجبال من ساحل البحر، بينما يزداد اتساعاً كلما اتجهنا نحو الجنوب. كما يمتاز بتنوع تربته، مثل التربة الرملية، والتربة التبيّة، والحمر، وينقسم السهل الساحليّ إلى ثلاثة أقسام، هي:

أ- السهل الساحليّ الشماليّ:

The distance of the Palestinian coastal strip in the Mediterranean Sea from Ras al-Naqoura in the north to Rafah in the south is 240 km . . .

83. *Arab Language*, Vol. 1, Grade 10, 2019, p. 18. (Previously—*Arab Language*, Vol. 1, Grade 10, 2018, p. 17.)

Jerusalem will "*spit out the slag of foreigners*" Hebrew letters threaten Jerusalem's character.

الأُمّة وأدبائها: وتنبّه المقالة إلى المخاطر التي تُهدّد القدس، كالجُور الدخيلة التي تُطلّ على بطاحيها وتخنق أنفاسها، والجدار الغريب الذي يَطوِّق مداها، والكواجر التي تُخذ من حركتها، والحرف العبري الذي يُهدّد طابع ثقافتها. لكنّها القدس أرض أصيلة مقدّسة؛ تَلْفِظُ حَبِثَ الغُرباء والأُدعياء.



The article draws attention to the dangers surrounding Jerusalem, such as the foreign centers that overlook its spaces and stifle its breath, the foreign wall that encircles its expanses, the checkpoints that restrict its movement and the Hebrew letters that threaten its culture's character. Yet, this is Jerusalem—a genuine and sacred land that spits out the slag of foreigners and pretenders.

84. *Science and Life*, Vol. 2, Grade 6, 2019, p. 96. (Previously—*Science and Life*, Vol. 2, Grade 6, 2018, p. 96.)

In a chapter teaching geology in a science textbook Israel is falsely blamed for causing the cracks that appear on the walls of the Al-Aqsa Mosque due to excavations, hinting that it would be responsible of a potential collapse of the mosque.



إضاءة

يُعدّ الإنسان من العوامل الخارجيّة التي تؤثر على الأرض والمباني، ويظهر ذلك في التشقّقات التي حدثت في جدران المسجد الأقصى نتيجة الحفريات والأنفاق التي أحدثتها الاحتلال الإسرائيلي تحت المسجد الأقصى .



Humans constitute one of the external factors influencing land and buildings. This is evident in the cracks that have occurred in the walls of Al-Aqsa Mosque because of the excavations and tunnels, which the Israeli Occupation made under Al-Aqsa Mosque.

85. *Science and Life*, Vol. 2, Grade 7, 2019, p. 30. (Previously—*Science and Life*, Vol. 2, Grade 7, 2018, p. 30.)

The cover page of a chapter teaching chemistry the following illustration is given. Students are encouraged to consider the use of a water and salt solution that keep Palestinian Prisoners alive during hunger strikes when teaching about chemical solutions in science.



Observe and think: Water and salt keep the Palestinian prisoners alive while conducting the empty-guts battle [hunger strike].

86. *Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2019, p. 42. (Previously—*Geography and Modern and Contemporary History of Palestine*, Vol. 2, Grade 10, 2018, p. 42.)

Israel's membership in the UN organization is referred to as "*The Occupation State at the UN.*"

الظروف التي أدت إلى نشوب معركة الكرامة عام ١٩٦٨م:

نشاط (١): نقرأ النصّ الآتي، ثمّ نفكر، ونستنتج:
من تصريحات مندوب دولة الاحتلال في الأمم المتحدة عام ١٩٦٧م:
(«إنّ الأردن لا يفعل شيئاً لوضع حدّ لأعمال الفدائيين التي تنطلق من أراضيه، وسنضطرّ نحن لحماية أمننا»).

87. *Arabic Language*, Vol. 2, Grade 7, 2019, p. 43. (Previously—*Arabic Language*, Vol. 2, Grade 7, 2018, p. 41.)

Israeli authorities are accused of torturing Palestinian prisoners, hinting at different kinds of torture for female prisoners.

٢- يَسْتَخْدِمُ الْاِحْتِلَالُ الصَّهْيُونِيُّ الْوَأْنَ مِنْ الْعَذَابِ بِحَقِّ الْأَسْرَى وَالْأَسِيرَاتِ فِي سُجُونِهِ، نُوَضِّحُ ذَلِكَ.

2- The Zionist occupation uses various kinds of torture against male and female prisoners in its jails. Let us clarify that.

88. *Arabic (2): Literature and Rhetoric* (Literary and Shar'i Branches), Grade 12, 2019, p. 45. (Previously—*Arabic (2): Literature and Rhetoric* (Literary and Shar'i Branches), Grade 12, 2018, p. 44.)

Glorification of martyrs is used to teach grammar, in this case metaphor and simile.

٣- الشُّهَدَاءُ مِثْلُ الْقَنَادِيلِ نَوْرًا وَبَهَاءً.

3- Martyrs are bright and brilliant like candles.

89. *Social Studies*, Vol. 1, Grade 7, 2019, p. 57. (Previously—*Social Studies*, Vol. 1, Grade 7, 2018, p. 58.)

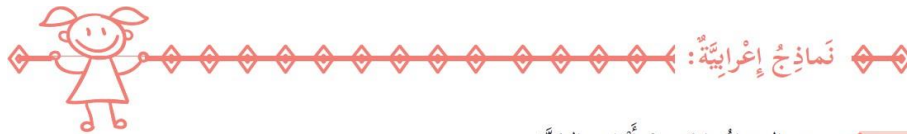
Cities in Israel proper are considered to be under occupation. In this example, the city of Ramleh "still succumbs to the yoke of Zionist occupation."

احتلت العصابات الصهيونية مدينة الرملة في ٢١/٧/١٩٤٨م، فقامت بتجهيز سكانها تحت تهديد السلاح، على الرغم من أن اتفاق تسليم المدينة نصّ على السماح للأهالي البقاء في مدينتهم، إلا أن العصابات الصهيونية لم تلتزم بهذا الاتفاق، وما زالت المدينة تروح تحت نير الاحتلال الصهيوني.

The Zionist gangs occupied the city of Ramleh on July 21, 1948 . . . and the city still succumbs to the yoke of Zionist occupation.

90. *Arabic Language*, Vol. 2, Grade 7, 2019, p. 94. (Previously—*Arabic Language*, Vol. 2, Grade 7, 2018, p. 92.)

The curriculum uses subliminal messaging to insert violent content. *Jihad* is given as an example to explain syntactic end-vowel marking in Arabic grammar:



١- الْجِهَادُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ.

مِنْ: حَرْفُ جَرٍّ، مَبْنِيٌّ عَلَى السُّكُونِ، لَا مَحَلَّ لَهُ مِنَ الْإِعْرَابِ.
أَبْوَابٍ: اسْمٌ مَجْرُورٌ، وَعَلَامَةُ جَرِّهِ الْكَسْرَةُ الظَّاهِرَةُ عَلَى آخِرِهِ.

Desinential Inflection Examples:

1- *Jihad* is one of the gates to paradise.

[end-vowel marking of each word explained

91. *Social Studies*, Vol. 2, Grade 9, 2019, pp. 64–67. (Previously—*Social Studies*, Vol. 2, Grade 9, 2018, pp. 66–69.)

Children are taught that the solution to Gaza's population density is resettling the Gazan population in territories currently in Israel proper such as Ashkelon, Beersheba, Ramleh and Lod in a passage about population density, drawing a connection to the refugee problem and the necessity of return uniquely to pre-1967 Israel. Images show a refugee holding a key symbolizing the Right of Return and a land certificate of registration [image on right]; The Palestine Nakba, 1948 and Al-Shati refugee camp in the Gaza Strip [image on left].

أبعاد المشكلة السكانية في قطاع غزة:

نشاط (أ-أ)
نأمل الصور، ونستنتج ثم نجيب:



(ب) مخيم الشاطئ في قطاع غزة

نشاط (أ-ب)
نلاحظ الصور، ونقرأ النص، ونستنتج، ثم نجيب:



(ب) فلسطيني يحمل مفتاح العودة

نشاط (أ-ب)
نلاحظ الصور، ونقرأ النص، ونستنتج، ثم نجيب:



(أ) شهادة تسجيل - حكومة عموم فلسطين

أنا تعلمت

أما السبب الحقيقي للاكتظاظ السكاني في غزة فيعود إلى عمليات التهجير القسري التي مارستها العصابات الصهيونية بحق الفلسطينيين إثر احتلالها لفلسطين عام ١٩٤٨م، وتشريدتها للسكان من مدنهم وقراهم، مثل الرملة واللد وبيت جبرين ويازور والمجدل وعسقلان، وغيرها من المدن والقرى والبلدات والقبائل البدوية، فقد وصل منهم إلى قطاع غزة أكثر من ١٩٠ ألف مهاجر، وعاشوا في مخيمات أقامتها لهم الأمم المتحدة.

أدّ حل مشكلة الاكتظاظ السكاني في قطاع غزة يكمن بالدرجة الأولى في عودة السكان المهجرين إلى بيوتهم التي لا يزالون يحملون مفاتيحها في بئر السبع، وعراق المنشية، والفالوجة، وبيناء وغيرها من المدن والقرى والبلدات والديار البدوية، وعودتهم إلى زراعة أراضيتهم التي لا يزالون يحتفظون بشهادات تسجيلها في سهول المسمية، وسلمة، وعافر، وقفزة، وخذلدا، وغيرها، وبذلك تحل مشكلتهم السكنية والغذائية.

السؤال الخامس: ناقش الحلول الممكنة للمشكلات التي يعاني منها السكان في قطاع غزة.

The Dimensions of the Population Problem in the Gaza Strip:

Activity 5/a: We shall examine the pictures, conclude and answer.

A. The Palestine Nakba, 1948 [image on right].

B. Al-Shati refugee camp in the Gaza Strip [image on left].

Activity 5/b: We shall observe the images, read the text, conclude, and then answer:

A. Registration Certificate - Government of Palestine [image on right].

B. Palestinian holds the key to return [image on left].

The real cause behind the overcrowding in Gaza is the forced displacement operations as practiced by the Zionist gangs against the Palestinians after their occupation of Palestine in 1948. [These gangs] displaced the population from their towns and villages, such as Ramleh, Lod, Beit Jibrin, Yazour, Askalan [Ashkelon] and other towns, villages and Bedouin tribes...

The solution to the problem of overcrowding in the Gaza Strip lies primarily in the return of the displaced population to their homes for which they are still holding their keys in Beersheba, Iraq al-Manshiyya, Falluja, Webna, and other cities, villages, towns and Bedouin homes, and their return to the cultivation of their lands, for which they still keep their registration certificates in the plains of Al-Masmiyya, Salamah, Aqar, Qatra, Khulda and others, thus solving their housing and food problems.

Question five: Discuss possible solutions to the problems of the population in the Gaza Strip.

92. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019, pp. 41, 55–56. (Previously—*Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2018, pp. 41, 55–56.)

In a lesson entitled: "*The Cities of Palestine*" the city of Jaffa is described as a Palestinian city.

مدينة يافا:

نشاط (1): نلاحظ، ثم نقوم بما يأتي:



مدينة يافا

- تُحدّد الموقع الجغرافي لمدينة يافا.
- نستطع أعمى موقع مدينة يافا.
- نعلّن: يُطلّق على مدينة يافا عروس البحر.



مساحة برج الساعة



مسجد حسن بك

أنا تعلّمت:

تقع مدينة يافا على شاطئ البحر المتوسط قرب مصبّ نهر العوجا، وإلى الشمال الغربي من مدينة القدس بنحو (٦٠ كم)، ويبلغ ارتفاعها حوالي (٢٤٠) عن مستوى سطح البحر، وهذا الموقع جعل منها بوابة بحرية وتجارية تصل فلسطين بالعالم الخارجي، وقد ساعد على ذلك مهذبها الشهير الذي أنشئ عام ١٩٢٦م. يعود تاريخ إنشاء المدينة إلى الكنعانيين الذين سَمَّوها (يافي)؛ أي الجميلة، ومر على المدينة فيما بعد عدد من الحضارات، كان آخرها الحضارة العربية الإسلامية. ومن أشهر معالمها التاريخية:

- مسجد المحمودية أو مسجد يافا الكبير، ومسجد حسن بك اللذان بُنيَا زمن الدولة العثمانية، ومساحة برج الساعة، ومن أشهر أحيائها: المشيخة، والمعجمي، ورشيد، والقرعة.

تشتهر مدينة يافا بصيد الأسماك، وزراعة الحمضيات التي تُصدّر لدول العالم، وتحمل اسمها. وشكّلت يافا قبل النكبة مركزاً ثقافياً، فوجدت فيها دور الطبع والنشر، إلى جانب احتوائها على أهم دور السينما، والمسارح، والأندية الثقافية، التي كان يُصدّر بعضها الصحف والمجلات الفلسطينية التي نُهِت إلى مخاطر الهجرة الصهيونية إلى فلسطين في وقت مبكر.

93. *Our Beautiful Language*, Vol. 1, Grade 3, 2019, pp. 105–08. (Previously—*Our Beautiful Language*, Vol. 1, Grade 3, 2018, pp. 103–06.)

A chapter and poem for nine-year-olds present the city of Jaffa as a Palestinian city.

تتأمل اللوحة الآتية، وتناقش:

مدينة يافا

القراءة

عروسة البحر

اقرأ:

أنا يافا، أنا عروسة البحر، أنا مدينة فلسطينية، بنيت أجدادكم
 ألحقت القدماء، كل بيتك آلاب عام على ساحل البحر المتوسط، كتبت
 نواتة لهم إلى العالم الخارجي، وما زالت الشرف تروى في مينائي.
 في تراسي لزرق الجسديات والقرعانية، يُضاهي من أجود أنواع
 الشرفال في العالم، يُعاجد الشيخ عندما يروى الأمايين التاريخية.
 والأشياء القديمة تخفي العنمين، كما تطّرت وتوسّعت ضوّت لحرابي
 الكعبيس بجاني ضوّت الأدي في الشساجيد، وتُضفي في مشجود حسن
 بك، وتُضفي وقفاً شبيهاً على شاطئ الفسلسل.



The City of Jaffa

I am Jaffa; I am the Sea Bride; I am a Palestinian city. Your ancient Arab forefathers built me six thousand years ago on the Mediterranean coast...

94. *Arabic Language*, Vol. 2, Grade 10, 2019, p. 27. (Previously—*Arabic Language*, Vol. 2, Grade 10, 2018, p. 26.)

The following question implies that the "Zionist gangs" had intentionally planned genocide and forced displacement of Palestinian during 1948.

٦ نذكر الدوافع من ممارسة العصابات الصهيونية الإبادة الجماعية والتَّهجير القسري لأبناء شعبنا

عام ١٩٤٨ م.

We will point to the motives leading the Zionist gangs to perpetrate genocide and forced displacement of our people in 1948.

95. *Arabic Language*, Vol. 2, Grade 10, 2019, p. 28. (Previously—*Arabic Language*, Vol. 2, Grade 10, 2018, p. 27.)

The following exercises demonize the Zionist criminal murderers who they giggled while killing Palestinians and whose faces looked like death itself.

- ١ أقام الصهاينة كيانهم على الإرهاب والإبادة والاستعمار، نبيّن ذلك .
- ٢ هناك عبارة يرددها قادة الصهاينة: «الكبار يموتون، والصغار ينسون»، بم ترُدّ عليهم؟
- ٣ نبيّن الدلالة التي توحى بها كلُّ عبارة من العبارات الآتية:
- أ- (وقتلوهم عند شجيرات الصبار وهم يقهقهون).
- ب- (فلن أنسى ملامح أولئك القتلة المجرمين، فقد بدوا لي كهَيئَةِ الموت).

1. *The Zionists established their entity based on terrorism, annihilation and colonialism; we will explain.*
2. *There is a common expression among the Zionists: "The old will die and the young will forget"; how can we answer them?*
3. *We will explain the significance of the following expressions:*
 - a. *And they killed them on the Sabra bushes, and they were giggling as they did so.*
 - b. *I will never forget the features of these criminal murderers; they looked to me like the face of death.*

96. *Mathematics*, Vol. 1, Grade 3, 2019, p. 13. (Previously—*Mathematics*, Vol. 1, Grade 3, 2018, p. 12.)

A math problem uses the issue of Palestinian prisoners to teach arithmetic in grade 3 students.

٤) نشاط تعاوني:

في العام ألفين وأربعة عشر للميلاد بلغ عدد الأسرى في
سجون الاحتلال ٦٥٠٠ أسير، بينما بلغ عددهم في العام
ألفين وخمسة عشر للميلاد ٦٨٠٠ أسير، في أيِّ عام كان
عدد الأسرى أكبر؟

الحل:

In 2014, the number of prisoners in the occupation prisons totaled 6,500 prisoners, while in 2015 the number of prisoners was 6,800 prisoners. In what year was the number of prisoners larger?

97. *Islamic Education*, Vol. 1, Grade 5, 2019, pp. 39–40. (Previously—*Islamic Education*, Vol. 1, Grade 5, 2018, pp. 39–40.)

In a chapter about bravery in Islam, acts of bravery by the Prophet and his companions are linked to the bravery of present day Palestinian martyrs died trying to kill Israeli civilians. These acts of bravery even include those of "children" who were martyred during both intifadas, while defending the land from the "Zionist enemies." Instead of solely learning about historic stories of bravery in ancient Islamic history, exercises call to remember events where the courage of the Palestinian people emerged in the context of national liberation hinting towards the Second Intifada mentioned earlier in the text.

شجاعة أهل فلسطين:




منذ وقوع فلسطين تحت الاحتلال اليهودي الصهيوني وقف أهلها مواقف البطولة والفداء، رجالاً ونساءً وأطفالاً، حيث واجهوا المحتلين الصهاينة بكل قوة وإقدام، وقد ظهرت بطولات وشجاعة الكثير من القادة والأبطال من أهل فلسطين على مر تاريخها أمثال الشهيد عبد القادر الحسيني، وعز الدين القسام كما برزت شجاعة أطفال فلسطين في الانتفاضة الأولى والثانية، وقاموا بمقاومة الأعداء الصهاينة بكل قوة وشجاعة، حيث ارتقى عددٌ كبيرٌ منهم شهداء أثناء دفاعهم عن أرض فلسطين أرض الإسراء والمعراج.

٣٩


الحسيني، وعز الدين القسام كما برزت شجاعة أطفال فلسطين في الانتفاضة الأولى والثانية، وقاموا بمقاومة الأعداء الصهاينة بكل قوة وشجاعة، حيث ارتقى عددٌ كبيرٌ منهم شهداء أثناء دفاعهم عن أرض فلسطين أرض الإسراء والمعراج.

نشاط (٣)



اذكر مواقف ظهرت فيه شجاعة أهل فلسطين وبطولاتهم.

قضية للنقاش:



ما دور الشجاعة في تحرير الأوطان؟

The heroism of the of the people Palestine Ever Since Palestine is under Jewish-Zionist occupation, its people are facing situations of heroism and sacrifice. Men, women, children, are facing the Zionist occupiers by force and sacrifice. The heroic leaders of the people of Palestine have carried out many acts of bravery and courage throughout history, such as the martyr 'Abd al-Qader al-Husseini and Izz a-Din al-Qassam. In addition, the heroism of the children of Palestine was also evident in the first and second intifada - they opposed the Zionist enemies with force and courage. A large number of them became martyrs during the protection of the land of Palestine, the land of Al-Israa and Al-Maraj.

Exercise 3:

Mention situations in which the people of Palestine demonstrated courage and heroism.

Issue for discussion:

What is the role of courage in national liberation?

Graphic descriptions of the Nakba include teaching 5th graders Arabic through stories about corpses of friends, body parts of neighbors, panic and pain. The "return" motif is also employed by a repeated call of "return" to "raise the flag of Palestine . . . on our green hills."

الدُّخْرَى الَّتِي لَنْ تَمُوتَ

(المؤلِّفون)

بَيْنَ يَدَيِ الصَّن

تَعَدُّ الكِنَّةُ الَّتِي حَدَّثَتْ لِلشَّعْبِ الفِلَسْطِينِيِّ عَامَ أَلْفٍ وَتِسْعِمِئَةٍ وَتَمَانِيَةِ وَأَرْبَعِينَ أُمَّ المَآسِي، فَقدَ وَلدَتْ كَثِيرًا مِنَ المَصَابِيحِ مِنَ تَهْجِيحِ، وَهَدْمِ لِلْمَدِينِ وَالْقُرَى وَالْبُيُوتِ، وَقَتْلِ وَتَرْوِيعِ، وَجُوعِ وَمَرَضٍ وَفَقْرٍ...، وَعَلَى الرُّغْمِ مِنْ مُرُورِ عَشْرَاتِ السِّنِينَ عَلَيَّهَا؛ فَإِنَّهَا لَنْ تَنْسِيَنَا مُدُنَنَا وَقُرَانَا الَّتِي هَجَرْنَا مِنْهَا، وَكَلَّمَا مَرَّتِ الأَيَّامُ أَزْدَادَ الشُّوقِ والأَمَلِ بِالعَوْدَةِ إِلَيْهَا، وَالتَّصُّرِ الَّذِي سَتَقْرُؤُهُ بِنُورِ لَنَا جِكَايَةَ لاجِئِي.



القراءة

أَجَلِسْ كُلَّ صَبَاحٍ هُنَا عَلَى بَابِ هَذَا المَخِيْمِ، أَسْتَرْجِعُ دُخْرِيَاتِي الَّتِي لَا تَفَارُقُنِي مُنذُ سِنِينَ، تَأْتِينِي كُلُّ نِوْمٍ تَشُدُّنِي مِنْ يَدِي، وَتَأْخُذُنِي إِلَى هُنَاكَ، إِلَى صَفَدٍ، فَأَجِدُ نَفْسِي وَاقِعًا أَمَامَ عَتَبَةِ دَارِي مُسْتَوْدِعًا كُلَّ مَا فِيهَا عِنْدَ اللُّهُ حَتَّى عَوْدَتِي، لَنْ تَطُولَ عُرُوتِي، هَكَذَا أُخْبِرُونِي، فَقدَ تَرَكْتُ كُلَّ مَا أَحْبَبْتُ دَاخِلَ دَارِي، وَأَقْلَفْتُ بَابَهَا، وَوَضَعْتُ المِفْتَاحَ فِي جَيْبِي، وَخَتَلْتُ دُخْرِيَاتِي، عَادَزْتُ صَفَدَ زَعْمًا عَنِّي، وَقَلْبِي مَلِيءٌ بِالفِرْعِ وَالخَيْرَةِ والأَمَلِ.

• تَشُدُّنِي: تَجَلِّبُنِي.

• الفِرْعُ: العَرَفُ الشَّدِيدُ.

تَرَكْتُ خَلْفِي جُفَتَ أُسْدِقَائِي، وَأَسْلَأَةَ جِيرَانِي، لَمْ أَسْتَطِعْ دَفْنَهُمْ؛ فَالْكُلُّ يَرْتَحُنُ، وَالعَرَفُ يَغْشَى الوجوهَ، وَالأَكْمُ يَغْتَصِرُ الفلواتِ، وَنَحْنُ نَسِيرُ عَلَى عَجَلٍ.

لَمْ أَكُنْ أَعْلَمُ الَّتِي سَأَسْجِعُ فِي دَارِ غَيْرِ دَارِي، وَالَّتِي سَأَلْجِبُ أَوْلَادِي فِي بُعْدَةٍ نَسْتَسِي مَخِيْمَ لاجِئِينَ، لَمْ أَكُنْ أَعْلَمُ الَّتِي سَأَعْبِي بِمِفْتَاحِ دَارِي نَحْتِ وَسَادَتِي لِأَكْتَرِ مِنْ سِتِّينَ سَنَةً، لَمْ أَكُنْ أَعْلَمُ يَأَنَّ الوعودَ سَتَكُونُ جُوفَاءً، مُعَلَّقَةً بِالكَذِبِ.

كُنْتُ أَرَى زَخْفَ الأَعْدَاءِ يَجْتَاخُ وَطَنِي، وَلِكَيْفِي كُنْتُ أَحْدِثُ نَفْسِي الَّتِي سَأَعُودُ. مَرَّتِ الأَيَّامُ، وَتَوَالَتِ السَّنُونَ، وَأَنَا لَمْ أَرُلْ أَفْعُ فِي مَخِيْمَ لاجِئِينَ، أَهَفُ عَلَى ناصِيَةِ الخَلْمِ وَأَقَابِلِ، فَأَنَا عَلَى نَفْعِ يَأَنَّا سَتَعُودُ، سَتَعُودُ مَعَ السُّورِ المُحَلَّفَةِ، سَتَعُودُ مَعَ الرِّيحِ العَابِيَةِ، سَتَعُودُ إِلَى الكَرِّمِ وَالرُّبِيِّونِ، سَتَعُودُ؛ لِيَرْفَعُ عَلَمَ فِلَسْطِينِ، إِلَى جَانِبِ زَهْرَةِ الخَنْزُونِ عَلَى زَوَائِنِ الخَضِرَاءِ.

• ناصِيَةِ: مُقَدِّمِ الرَّأْسِ.

• العَابِيَةِ: شَدِيدَةُ المُرُورِ.

I sit every morning here, at the camp's gate, living [through] my memories that have never left me for years. They come to me every day, take me by the hand there, to Safed. I find myself standing in front of my house's doorstep, entrusting in Allah's hands everything in it until my return. My sojourn in exile will not be long—so I was told.

I left everything I loved inside my house, closed its door, put the key in my pocket and carried my memories with me. I left Safed against my will with my heart full of panic, bewilderment and pain. I left behind the corpses of my friends, and the body parts of my neighbors. I could not bury them; everyone was running, fear covered the faces, the pain breaking the hearts, and we were walking in a hurry.

I did not know then that I would get older in a house that is not my own and that I would bring my children to the world in a place called 'refugee camp.' I did not know that I would hide my house's key under my pillow for over sixty years. I did not know that the promises would be empty and shrouded with lies.

I could see the swarm of the enemies sweeping my country, but I was telling myself I would return. The days went on, and the years passed, and I remained in the refugee camp. I stood in the corner of the dream, fighting, confident that we will return, we will return with the hovering eagles, we will return with the mighty wind, we will return to the vineyard and the olives, we will return, to raise the flag of Palestine, alongside the flower of the anemone, on our green hills.

99. *Mathematics* (Science and Industrial), Vol. 2, Grade 11, 2019, p. 53. (Previously—*Mathematics* (Science and Industrial), Vol. 2, Grade 11, 2018, p. 53.)

In a mathematics textbook, geometry is used to teach that Israel exploits Palestinian water.

Finite Geometric Series and Sum المتسلسلة الهندسية المنتهية، ومجموعها ٦ - ٥

تُعاني معظم التجمعات السكانية الفلسطينية من نقص في مياه الشرب؛ بسبب سياسات الاحتلال الصهيوني التي تسيطر على المياه الجوفية الفلسطينية، ولعلاج النقص الحاصل قام المجلس المحلي لتلك القرية ببناء خزان ماء سعته ٥٠٠٠ م^٣، ضخ فيه في اليوم الأول ٦٠٠ م^٣ وفي اليوم الثاني ضخ فيه ثلثا الكمية التي ضخت في اليوم الأول، وفي اليوم الثالث ضخ فيه ثلثا كمية المياه التي ضخت في اليوم الثاني وهكذا... كمية الماء التي ضخت في الأيام الخمسة الأولى:

Activity 1: Most Palestinian localities suffer from shortage of drinking water due to the policy of the Zionist Occupation that controls the Palestinian ground water. In order to treat the prevailing shortage, the local council of this village built a reservoir with the capacity of 5,000 cubic meters...

100. *Arabic Language* (Vocational Track), Grade 11, 2019, p. 98. (Previously—*Arabic Language* (Vocational Track), Grade 11, 2018, p. 98.)

To teach Arabic poetry, a graphic picture of dead Palestinian baby is used in poem blaming Israel for pre-meditated murder.

النَّشْرُ الشَّعْرِيُّ

كشفت حساب

أحمد دهبور

بَيِّنْ بَدِي النَّشْرُ:

أحمد دهبور (١٩٤٦م-٢٠١٧م) شاعر فلسطيني من مواليد مدينة حيفا، هجر مع أهله بعد النكبة سنة (١٩٤٨م) إلى لبنان، ثم إلى سورية.

صدرت له عدة دواوين شعرية، منها: (حكاية الولد الفلسطيني)، و(شهادة بالأصابع الخشن).

هذه القصيدة من الشعر المرثي، أطلقتها معزراً عن نقاش الفلسطينيين بأرضهم، ولقد يهؤ للمختل، وعدم تنازله عن حقوقه، ودفاعه عنها، كما تكثفت فيها عن جرائم المختل والجريمة، من جلال ملاحقته الأملال، وقتلهم، كما اغتياها الطفلة الرضية إيمان حيجو في مطلع النضال الأقصى سنة ٢٠٠١م.



'Statement of Accounts'
 By Ahmed Dahbour
 Ahmed Dahbour (1946–) is a Palestinian poet. He was born in the city of Haifa and was displaced with his family to Lebanon, and then to Syria after the Nakba (1948). He has published several poem collections, including: "The Story of the Palestinian Boy," and "Martyrdom with the Five Fingers."
 He authored a poem, "Statement of Accounts," in free style, expressing the Palestinians' devotion to the land and their defiance of the occupier, refusal to relinquish their rights and defending them and reveals the crimes of the occupier and his cowardice as he chases and murders children, such as in the assassination of the baby girl, Iman Hiju, at the beginning of the Al-Aqsa Intifada in 2001.

Methodology

IMPACT-se applies methodological standards based on UNESCO and UN declarations, recommendations and documents on education for peace and tolerance (see below). Our methodology is designed to examine every detail within the textbooks; it does not paraphrase, rely on interpretations, or attempt to illustrate preconceived notions.

The following is an updated condensed version of the IMPACT-se UNESCO-derived standards for peace and tolerance in school education:³²

1. **RESPECT:** The curriculum should promote tolerance, understanding and respect toward the "Other," his or her culture, achievements, values and way of life.³³
2. **INDIVIDUAL OTHER:** The curriculum should foster personal attachment toward the "Other" as an individual, his or her desire to be familiar, loved and appreciated.³⁴
3. **NO HATE:** The curriculum should be free of wording, imagery and ideologies likely to create prejudices, misconceptions, stereotypes, misunderstandings, mistrust, racial hatred, religious bigotry and national hatred, as well as any other form of hatred or contempt for other groups or peoples.³⁵
4. **NO INCITEMENT:** The curriculum should be free of language, content, and imagery that disseminate ideas or theories which justify or promote acts and expressions of violence, incitement to violence, hostility, harm and hatred toward other national, ethnic, racial or religious groups.³⁶
5. **PEACEMAKING:** The curriculum should develop capabilities for non-violent conflict resolution and promote peace.³⁷

³² The methodology was initiated by Yohanan Manor. This is an updated version of the standards prepared by Eldad J. Pardo, Jean-Claude Nidam and Shimon Shetreet (May 2014).

<http://www.impact-se.org/methodology/>

³³ As defined in the Declaration of Principles on Tolerance Proclaimed and signed by Member States of UNESCO on November 16, 1995, Articles 1, 4.2. See also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding Between Peoples (1965), Principles I, III. Universal Declaration of Human Rights (1948): Education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial and religious groups and shall further the activities of the United Nations for the maintenance of peace.

³⁴ The goal of education for peace is the development of universally recognized values in an individual, regardless of different socio-cultural contexts. See Ibid., Article 6. See also, on exchanges between youth, the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principles IV, V.

³⁵ Based on Ibid., Articles III.6, IV.7 and VII.39; and on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 18.2.

³⁶ As defined in Article 4 of the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), adopted by the United Nations General Assembly Resolution 2106 (XX) on December 21, 1965. See also Article 20 of the International Covenant on Civil and Political Rights (ICCPR), adopted by the United Nations General Assembly Resolution 2200A (XXI) on December 16, 1966.

³⁷ Based on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 9; and on the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Article 5.

6. **UNBIASED INFORMATION:** Educational materials (textbooks, workbooks, teachers' guides, maps, illustrations, aids) should be up-to-date, accurate, complete, balanced and unprejudiced, and use equal standards to promote mutual knowledge and understanding between different peoples.³⁸

7. **GENDER:** The curriculum should foster equality and mutual respect between women and men. It should refrain from stereotyped gender roles.³⁹

8. **SOUND PROSPERITY and COOPERATION:** The curriculum should educate for sound and sustainable economic conduct and preservation of the environment for future generations. It should encourage regional and local cooperation to that effect.⁴⁰

³⁸ Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Article V.14.

³⁹ The preamble to the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, notes the Convention on the Elimination of Any Form of Discrimination against Women and emphasizes respect for human rights and fundamental freedoms for all, without distinction as to gender.

⁴⁰ Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Articles III.6, and IV.7. On the imperative for developing "systematic and rational tolerance teaching methods that will address the cultural, social, economic, political and religious sources of intolerance," see the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Article 4.2. On education for international cooperation, see also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principle II.

List of Analyzed Palestinian Authority Textbooks 2019–20⁴¹

Grade 1:

1. *English*, Vol. 1, Grade 1, 2019.
2. *English*, Vol. 2, Grade 1, 2019.
3. *Islamic Education*, Vol. 1, Grade 1, 2019.
4. *Islamic Education*, Vol. 2, Grade 1, 2019.
5. *Mathematics*, Vol. 1, Grade 1, 2019.
6. *Mathematics*, Vol. 2, Grade 1, 2019.
7. *National and Life Education*, Vol. 1, Grade 1, 2019.
8. *National and Life Education*, Vol. 2, Grade 1, 2019.
9. *Our Beautiful Language*, Vol. 1, Grade 1, 2019.
10. *Our Beautiful Language*, Vol. 2, Grade 1, 2019.

Grade 2:

11. *English*, Vol. 1, Grade 2, 2019.
12. *English*, Vol. 2, Grade 2, 2019.
13. *Islamic Education*, Vol. 1, Grade 2, 2019.
14. *Islamic Education*, Vol. 2, Grade 2, 2019.
15. *Mathematics*, Vol. 1, Grade 2, 2019.
16. *Mathematics*, Vol. 2, Grade 2, 2019.
17. *National and Life Education*, Vol. 1, Grade 2, 2019.
18. *National and Life Education*, Vol. 2, Grade 2, 2019.
19. *Our Beautiful Language*, Vol. 1, Grade 2, 2019.
20. *Our Beautiful Language*, Vol. 2, Grade 2, 2019.

Grade 3:

21. *English*, Vol. 1, Grade 3, 2019.
22. *English*, Vol. 2, Grade 3, 2019.
23. *Islamic Education*, Vol. 1, Grade 3, 2019.
24. *Islamic Education*, Vol. 2, Grade 3, 2019.
25. *Mathematics*, Vol. 1, Grade 3, 2019.
26. *Mathematics*, Vol. 2, Grade 3, 2019.
27. *National and Social Upbringing*, Vol. 3, Grade 3, 2019.
28. *National and Social Upbringing*, Vol. 3, Grade 3, 2019.
29. *Our Beautiful Language*, Vol. 1, Grade 3, 2019.
30. *Our Beautiful Language*, Vol. 2, Grade 3, 2019.
31. *Science and Life*, Vol. 1, Grade 3, 2019.
32. *Science and Life*, Vol. 2, Grade 3, 2019.

Grade 4:

33. *English*, Vol. 1, Grade 4, 2019.
34. *English*, Vol. 2, Grade 4, 2019.
35. *Islamic Education*, Vol. 1, Grade 4, 2019.
36. *Islamic Education*, Vol. 2, Grade 4, 2019.

⁴¹ All listed textbooks have been analyzed by **IMPACT-se**; not all were quoted in the examples. Upon request, **IMPACT-se** can provide digital versions of all analyzed textbooks.

37. *Mathematics*, Vol. 1, Grade 4, 2019.
38. *Mathematics*, Vol. 2, Grade 4, 2019.
39. *National and Social Upbringing*, Vol. 1, Grade 4, 2019.
40. *National and Social Upbringing*, Vol. 2, Grade 4, 2019.
41. *Our Beautiful Language*, Vol. 1, Grade 4, 2019.
42. *Our Beautiful Language*, Vol. 2, Grade 4, 2019.
43. *Science and Life*, Vol. 1, Grade 4, 2019.
44. *Science and Life*, Vol. 2, Grade 4, 2019.

Grade 5:

45. *Arabic Language*, Vol. 1, Grade 5, 2019.
46. *Arabic Language*, Vol. 2, Grade 5, 2019.
47. *English*, Vol. 1, Grade 5, 2019.
48. *English*, Vol. 2, Grade 5, 2019.
49. *Islamic Education*, Vol. 1, Grade 5, 2019.
50. *Islamic Education*, Vol. 2, Grade 5, 2019.
51. *Mathematics*, Vol. 1, Grade 5, 2019.
52. *Mathematics*, Vol. 2, Grade 5, 2019.
53. *Programming*, Grade 5, 2019.
54. *Recitation and Intonation*, Grade 5, 2019.
55. *Science and Life*, Vol. 1, Grade 5, 2019.
56. *Science and Life*, Vol. 2, Grade 5, 2019.
57. *Social Studies*, Vol. 1, Grade 5, 2019.
58. *Social Studies*, Vol. 2, Grade 5, 2019.
59. *Technology*, Grade 5, 2019.

Grade 6:

60. *Arabic Language*, Vol. 1, Grade 6, 2019.
61. *Arabic Language*, Vol. 2, Grade 6, 2019.
62. *English*, Vol. 1, Grade 6, 2019.
63. *English*, Vol. 2, Grade 6, 2019.
64. *Islamic Education*, Vol. 1, Grade 6, 2019.
65. *Islamic Education*, Vol. 2, Grade 6, 2019.
66. *Mathematics*, Vol. 1, Grade 6, 2019.
67. *Mathematics*, Vol. 2, Grade 6, 2019.
68. *Recitation and Intonation*, Grade 6, 2019.
69. *Science and Life*, Vol. 1, Grade 6, 2019.
70. *Science and Life*, Vol. 2, Grade 6, 2019.
71. *Social Studies*, Vol. 1, Grade 6, 2019.
72. *Social Studies*, Vol. 2, Grade 6, 2019.
73. *Technology*, Grade 6, 2019.

Grade 7:

74. *Arabic Language*, Vol. 1, Grade 7, 2019.
75. *Arabic Language*, Vol. 2, Grade 7, 2019.
76. *English*, Vol. 1, Grade 7, 2019.
77. *English*, Vol. 2, Grade 7, 2019.
78. *Islamic Education*, Vol. 1, Grade 7, 2019.

79. *Islamic Education*, Vol. 2, Grade 7, 2019.
80. *Mathematics*, Vol. 1, Grade 7, 2019.
81. *Mathematics*, Vol. 2, Grade 7, 2019.
82. *Programming*, Grade 7, 2019.
83. *Recitation and Intonation*, Grade 7, 2019.
84. *Science and Life*, Vol. 1, Grade 7, 2019.
85. *Science and Life*, Vol. 2, Grade 7, 2019.
86. *Social Studies*, Vol. 1, Grade 7, 2019.
87. *Social Studies*, Vol. 2, Grade 7, 2019.
88. *Vocational Education*, Grade 7, 2016.
89. *Technology*, Grade 7, 2019.

Grade 8:

90. *Arabic Language*, Vol. 1, Grade 8, 2019.
91. *Arabic Language*, Vol. 2, Grade 8, 2019.
92. *English*, Vol. 1, Grade 8, 2019.
93. *English*, Vol. 2, Grade 8, 2019.
94. *Islamic Education*, Vol. 1, Grade 8, 2019.
95. *Islamic Education*, Vol. 2, Grade 8, 2018.
96. *Mathematics*, Vol. 1, Grade 8, 2019.
97. *Mathematics*, Vol. 2, Grade 8, 2019.
98. *Programming*, Grade 8, 2019.
99. *Recitation and Intonation*, Grade 8, 2019.
100. *Science and Life*, Vol. 1, Grade 8, 2019.
101. *Science and Life*, Vol. 2, Grade 8, 2019.
102. *Social Studies*, Vol. 1, Grade 8, 2019.
103. *Social Studies*, Vol. 2, Grade 8, 2019.
104. *Vocational Education*, Grade 8, 2016.
105. *Technology*, Grade 8, 2019.

Grade 9:

106. *Arabic Language*, Vol. 1, Grade 9, 2019.
107. *Arabic Language*, Vol. 2, Grade 9, 2019.
108. *English*, Vol. 1, Grade 9, 2019.
109. *English*, Vol. 2, Grade 9, 2019.
110. *Islamic Education*, Vol. 1, Grade 9, 2019.
111. *Islamic Education*, Vol. 2, Grade 9, 2019.
112. *Mathematics*, Vol. 1, Grade 9, 2019.
113. *Mathematics*, Vol. 2, Grade 9, 2019.
114. *Programming*, Grade 9, 2019.
115. *Recitation and Intonation*, Grade 9, 2019.
116. *Science and Life*, Vol. 1, Grade 9, 2019.
117. *Science and Life*, Vol. 2, Grade 9, 2019.
118. *Social Studies*, Vol. 1, Grade 9, 2019.
119. *Social Studies*, Vol. 2, Grade 9, 2019.
120. *Vocational Education*, Grade 9, 2016.
121. *Technology*, Grade 9, 2019.

Grade 10:

122. *Arabic Language*, Vol. 1, Grade 10, 2019.
123. *Arabic Language*, Vol. 2, Grade 10, 2019.
124. *Arabic Language* (vocational track), Grade 10, 2019.
125. *Chemistry*, Grade 10, 2019.
126. *English*, Vol. 1, Grade 10, 2019.
127. *English*, Vol. 2, Grade 10, 2019.
128. *Geography and History of Palestine in the Modern Age*, Vol. 1, Grade 10, 2019.
129. *Geography and History of Palestine in the Modern Age*, Vol. 2, Grade 10, 2019.
130. *Geography and History of Palestine in the Modern Age* (vocational track), Grade 10, 2019.
131. *Islamic Education*, Vol. 1, Grade 10, 2019.
132. *Islamic Education*, Vol. 2, Grade 10, 2019.
133. *Life Sciences*, Grade 10, 2019.
134. *Mathematics*, Vol. 1, Grade 10, 2019.
135. *Mathematics*, Vol. 2, Grade 10, 2019.
136. *Mathematics*, Grade 10 (vocational track), 2019.
137. *Physics*, Grade 10, 2019.
138. *Recitation and Intonation*, Grade 10, 2019.
139. *Science* (vocational track), Grade 10, 2019.
140. *Technology*, Grade 10, 2019.
141. *Vocational Education - Practice*, Grade 10, 2019
142. *Vocational Education - Theory*, Grade 10, 2019

Grade 11:

143. *Accounting*, Vol. 1, Grade 11, 2019.
144. *Accounting*, Vol. 2, Grade 11, 2018.
145. *Arabic Language* (1): Reading, Grammar, Presentations and Expression, Vol. 1, Grade 11, 2019.
146. *Arabic Language* (1): Reading, Grammar, Presentations and Expression, Vol. 2, Grade 11, 2019.
147. *Arabic Language* (2): Literature and Rhetoric, Grade 11, 2019.
148. *Arabic Language* (Vocational track), Grade 11, 2019.
149. *Chemistry*, Vol. 1, Grade 11, 2019.
150. *Chemistry*, Vol. 2, Grade 11, 2019.
151. *Communications and Electronics*, Grade 11, 2019.
152. *English*, Vol. 1, Grade 11, 2019.
153. *English*, Vol. 2, Grade 11, 2019.
154. *Entrepreneurship* (Technology), Grade 11, 2019.
155. *Geography*, Vol. 1, Grade 11, 2019.
156. *Geography*, Vol. 2, Grade 11, 2019.
157. *History*, Vol. 1, Grade 11, 2019.
158. *History*, Vol. 2, Grade 11, 2019.
159. *Industrial Art*, Vol. 1, Grade 11, 2019.
160. *Industrial Art*, Vol. 2, Grade 11, 2019.
161. *Islamic Education*, Vol. 1, Grade 11, 2019.
162. *Islamic Education*, Vol. 2, Grade 11, 2019.
163. *Life Sciences*, Vol. 1, Grade 11, 2019.
164. *Life Sciences*, Vol. 2, Grade 11, 2019.

165. *Management and Economics*, Vol. 1, Grade 11, 2017.
166. *Management and Economics*, Vol. 2, Grade 11, 2018.
167. *Mathematics* (Business, Hotel, Home Economics, Agriculture), Grade 11, 2018.
168. *Mathematics* (Literature and Sharia), Grade 11, 2019.
169. *Mathematics* (Science and Industrial), Vol. 1, Grade 11, 2019.
170. *Mathematics* (Science and Industrial), Vol. 2, Grade 11, 2019.
171. *Mathematics* (Technology), Grade 11, 2019.
172. *Physics*, Vol. 1, Grade 11, 2019.
173. *Physics*, Vol. 2, Grade 11, 2019.
174. *Programming and Automation*, Vol. 1, Grade 11, 2019.
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176. *Scientific Education*, Grade 11, 2019.
177. *Small Businesses*, Grade 11, 2019.
178. *Technology* (All Tracks), Grade 11, 2019.
179. *Technology* (Science and Industrial), Grade 11, 2019.

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180. *Accounting*, Grade 12, 2019.
181. *Arabic Language* (1): Reading, Grammar, Presentations and Expression, Grade 12, 2019.
182. *Arabic Language* (2): Literature and Rhetoric, Grade 12, 2019.
183. *Arabic Language* (Vocational track), Grade 12, 2019.
184. *Chemistry*, Grade 12, 2019.
185. *Chemistry* (Home Economics), Grade 12, 2019.
186. *Communications and Electronics*, Grade 12, 2019.
187. *English*, Vol. 1, Grade 12, 2019.
188. *English*, Vol. 2, Grade 12, 2019.
189. *Entrepreneurship* (Technology), Grade 12, 2019.
190. *Geography*, Grade 12, 2019.
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193. *Life Sciences*, Grade 12, 2019.
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204. *Technology* (All Tracks), Grade 12, 2019.
205. *Technology* (Science and Industrial), Grade 12, 2019.

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الصف الاول الاساسي:

1. التربية الاسلامية, الصف الاول الاساسي, الجزء الاول, 2019
2. التربية الاسلامية, الصف الاول الاساسي, الجزء الثاني, 2019
3. لغتنا الجميلة, الصف الاول الاساسي, الجزء الاول, 2019
4. لغتنا الجميلة, الصف الاول الاساسي, الجزء الثاني, 2019
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7. التربية الوطنية والحياتية / كراس الطالب, الصف الاول الاساسي, الجزء الاول, 2019
8. التربية الوطنية والحياتية / كراس الطالب, الصف الاول الاساسي, الجزء الثاني, 2019
9. اللغة الانجليزية, الصف الاول الاساسي, الجزء الاول, 2019
10. اللغة الانجليزية, الصف الاول الاساسي, الجزء الثاني, 2019

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11. التربية الاسلامية, الصف الثاني الاساسي, الجزء الاول, 2019
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17. التربية الوطنية والحياتية / كراس الطالب, الصف الثاني الاساسي, الجزء الاول, 2019
18. التربية الوطنية والحياتية / كراس الطالب, الصف الثاني الاساسي, الجزء الثاني, 2019
19. اللغة الانجليزية, الصف الثاني الاساسي, الجزء الاول, 2019
20. اللغة الانجليزية, الصف الثاني الاساسي, الجزء الثاني, 2019

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21. التربية الاسلامية, الصف الثالث الاساسي, الجزء الاول, 2019
22. التربية الاسلامية, الصف الثالث الاساسي, الجزء الثاني, 2019
23. لغتنا الجميلة, الصف الثالث الاساسي, الجزء الاول, 2019
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31. اللغة الانجليزية, الصف الثالث الاساسي, الجزء الاول, 2019
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الصف الرابع الاساسي:

33. التربية الاسلامية, الصف الرابع الاساسي, الجزء الاول, 2019
34. التربية الاسلامية, الصف الرابع الاساسي, الجزء الثاني, 2019
35. لغتنا الجميلة, الصف الرابع الاساسي, الجزء الاول, 2019
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الصف السادس الاساسي:

60. التربية الاسلامية, الصف السادس الاساسي, الجزء الاول, 2019
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74. اللغة العربية, الصف السابع الاساسي, الجزء الاول, 2019
75. اللغة العربية, الصف السابع الاساسي, الجزء الثاني, 9201
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89. التعليم المهني, الصف السابع الاساسي, 2016

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90. اللغة العربية, الصف الثامن الاساسي, الجزء الاول, 2019
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128. جغرافية فلسطين وتاريخها الحديث والمعاصر, الصف العاشر الاساسي, الجزء الاول, 2019
129. جغرافية فلسطين وتاريخها الحديث والمعاصر, الصف العاشر الاساسي, الجزء الثاني, 2019
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145. اللغة العربية (١) - المطالعة والقواعد والعروض والتعبير (المسار الاكاديمي), الصف الحادي عشر, الجزء الاول, 2019
146. اللغة العربية (٢) - المطالعة والقواعد والعروض والتعبير (المسار الاكاديمي), الصف الحادي عشر, الجزء الثاني, 2019
147. اللغة العربية (٢) - الادب والبلاغة - خاص بالفرعين الادبي والشرعي, الصف الحادي عشر, 2019
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156. الريادة في الاعمال (الفرع التكنولوجي), الصف الحادي عشر, 2019
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183. اللغة العربية (المسار المهني), الصف الثاني عشر, 2019
184. الكيمياء (الاقتصاد المنزلي), الصف الثاني عشر, 2019
185. الكيمياء (العلمي والزراعي), الصف الثاني عشر, 2019
186. اتصالات والالكترونيات (الفرع التكنولوجي), الصف الثاني عشر, 2019
187. اللغة الانجليزية, الصف الثاني عشر, الجزء الاول, 2019
188. اللغة الانجليزية, الصف الثاني عشر, الجزء الثاني, 2019
189. الريادة في الاعمال (الفرع التكنولوجي), الصف الثاني عشر, 2019
190. الدراسات الجغرافية, الصف الثاني عشر, 2019
191. الدراسات التاريخية, الصف الثاني عشر, 2019
192. التربية الاسلامية, الصف الثاني عشر, 2019
193. العلوم الحياتية (العلمي والزراعي), الصف الثاني عشر, 2019
194. الادارة والاقتصاد (فرع الريادة والاعمال), الصف الثاني عشر, 2019
195. الرياضيات (الفرع العلمي والصناعي), الصف الثاني عشر, 2019
196. الرياضيات (الفرع الادبي والشرعي), الصف الثاني عشر, 2019
197. الرياضيات (الريادي والفندقي والاقتصاد المنزلي والزراعي), الصف الثاني عشر, 2019
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199. الفيزياء, الصف الثاني عشر, 2019
200. البرمجة والاثمته (التكنولوجي), الصف الثاني عشر, الجزء الاول, 2019
201. البرمجة والاثمته (التكنولوجي), الصف الثاني عشر, الجزء الثاني, 2019
202. الثقافة العلمية (العلوم الانسانية والتكنولوجي), الصف الثاني عشر, 2019
203. المشاريع الصغيرة (فرع الريادة والاعمال), الصف الثاني عشر, 2019
204. التكنولوجيا (العلوم الانسانية, الريادة والاعمال, الشرعي, الزراعي, الفندقي, الاقتصاد المنزلي), الصف الثاني عشر, 2019
205. التكنولوجيا (العلمي والصناعي), الصف الثاني عشر, 2019